

T H E
L I F E
O F

Bernard Gilpin.

A M A N most Holy, and
renowned among the *Northern English.*

Faithfully Written by the Right Re-
verend Father in God

GEORGE CARLETON
Lord Bishop of CHICHESTER.

And published for the Satisfaction of his
Countrimen, by whom it was long
since earnestly desired.

The FIFTH EDITION.

L O N D O N,

Printed by W. ROBERTS, and sold by John
Booth on Great Tower-Hill. 1727.

THE
LIFE
OF

Bernard Gilpin.

A MAN most Holy, and
renowned among the Northern English.

Faithfully Written by the Right Rev.
George A. LESTON.



Lord Bishop of CHICHESTER.

And published for the Satisfaction of his
Constitution, by whom it was long
since earnestly desired.

The First Edition.

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Bates on Great Tower-Hill 1727.



GEORGE,
Bishop of **CHICHESTER,**
TO
WILLIAM BELLUS, K^t.
Wisheth Salvation in Christ.



I F in the Church of
God, there were ma-
ny such as *Gilpin* was,
I should hold it need-
less, to recommend the Memo-
ry

Dedication.

ry of this Man unto the World. But seeing there are so few, or (to speak freely what I think) none at all, who (following the Rule of so rare Piety, and Sanctimony) have propounded so notable an Example, to all those who do aspire to a blessed Life, and constantly walk in the same. I conceive, that such a Pattern would kindle the Zeal of many good Men, to walk in so fair a Way, though, Unhappily, they were not able to attain to the Perfection thereof. Examples of the like Piety in Holy Men, we have heard of many, in Ancient Histories, and often read of them in their Writings: but in Men of this our Age it

Dedication.

is not to be found: For so far short are we from this Zeal, in furtherance of Piety, that now it is to be feared, lest Religion (so eagerly and joyfully Undertaken and Possessed at first) will come to be loathed and rejected of many, and so finally come to Confusion: Seeing Experience of former Times hath confirmed this Truth unto us, that Profaneness of Life and Manners hath drawn withal the Ruin of Religion, thereby to give us a Taste now, of what it is like to do hereafter: Now we make no Doubt, but (in so great a Decay of ancient Holiness) *Gilpin's* Name (like the *Owl* amongst other Birds) when

Dedication.

it comes abroad, will prove hateful to many ; yet I held this no sufficient Reason why to suppress it : Wherein, tho' some pick out Matter for their Derision and Scorn, yet other some may meet with Matter for their Admiration, others for their Imitation to work on. As for you (Worthy Sir) you hereby enjoy the Harvest of your earnest and often Desire.

MANY Years this Writing hath lain by me from the common View : The Edition whereof, I did therefore of Purpose defer, to prevent them (who may seem to stand at a Distance, far off from this Form of Homeliness)

Dedication.

linefs) from judging themselves prejudiced hereby: But as my Purpose is to further all, as much as I might, so it was not to hurt any. If any Good, or Furtherance, redound to any by this my Labour, he must Thank you, whose Importunity hath extorted it, such as it is, out of my Hands. And seeing you Live in the Place where *Gilpin's* Life and Vertue was notoriously Famous, and yourself have been so earnest with me for the same, this very careful desire of yours to preserve and perpetuate *Gilpin's* Memory, is a most pregnant Proof, and an undeniable Testimony, of the Ingenuity and Goodness

A 4 of

Dedication.

of your own Mind: Which
worthy Disposition of yours,
hath Commanded me, to De-
dicate this Little Work to your
Name, to stand for ever, as a
Pledge of your Religious Af-
fection to *Gilpin*, and my True
Love unto you. So Fare you
well.

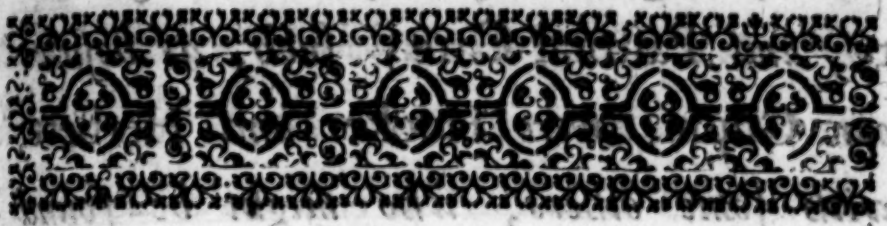


THE

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The Preface.

any, and Distinguished among them
than by English Hierarchy of Learning, Pic-



worthy of imitation, but were never ex-
acted above the degree of Parochial Mi-
nisters. For the reason that the Exam-

PREFACE.



*I might be of great Use to
Cause a close Application to
Studies Theological, and to
nourish Piety, in the Exercise of those
Talents acquir'd by Study; could a De-
lectus be made out of the Lives of such
of the Clergy, as were no otherwise Dig-
nify'd,*

The Preface.

nify'd, and Distinguish'd among them, than by singular Hights of Learning, Piety, and Pastoral Care; such, as besides our Gilpin, were Hooker and Herbert, with some others, who might be found worthy of Imitation, but were never exalted above the Degree of Parochial Ministers. For the nearer that the Examples propos'd for Imitation are brought to the Level and Circumstances of such as we would have influenced thereby, the more such Lives will be apt to work upon the Passions of the Inferior Clergy, and upbraid the Indolence of those who are slow to Imitate them.

But such as have been Authors, have, generally, their Lives prefix'd to their Works, and there they must be sought; or are just Volumes of themselves; or are

The Preface.

the Properties of so many different Persons, that it will not be Easy to bring them into a Collection together with others: And therefore we must here be contented with this of Bernard Gilpin alone. And in the Life of Bernard Gilpin alone, we find the several excellent Particulars following; suggesting Things infinitely worthy of the closest Imitation, namely,

First, A Nathaniel-like Simplicity of Manners, Probity and Integrity, a Fundamental Grace and Vertue, as well as highly Ornamental in the Minister of Religion.

Secondly, A Generous Dispensing his Substance, not only in an Hospitable Entertainment of the Poor of his Parish, whom

The Preface.

whom he took Care of, as of his Family; but in Encouraging and Promoting of Learning; a much better way for Gentlemen, having enter'd into Ecclesiastical Orders, and into the Service of the Church, than the Spending their own, and Church's Patrimony, in a Secular way of Living, and in Sports and Diversions.

Thirdly, The expending Largely in Training up, and directing the Studies of the Candidates for the Ministry, who had already an University Education: A Thing surely never more Seasonable, than when so little Preparation for the Work of the Ministry, in Theological Studies, is given to those who are about to enter into Orders.

Fourthly,

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Fourthly, What a singular Attachment was that to his Parish, and how vastly Remote from that Accumulating of Ecclesiastical Preferments (with which some seem not Capable to be satisfy'd) and what a Self-denial was that of his, that he could not be Induc'd, nor even Forc'd, to accept, together with his then Living, a Plurality, no, nor even one Dignity?

Fifthly, How nobly devoid of Ambition, according to the Primitive Patterns, was this Great and Good Man, whom the Appointments, nor yet the Commands of the Greatest could induce to change his Private Station in the Church, where he found he could do Good, even for that of a Bishoprick, where he had but a small Prospect of Success in his Ministry.

Sixthly,

The Preface.

Sixthly, His Notions of Popery, as truly Antichristian, and with which therefore there could be no Communion, Re-Union, nor Coalition, ever to be thought of, were no other than Just, and truly Christian: And surely would be a better Preservative against it than any we are likely to have at this Day, when the Way seems so much smooth'd to it, by the more favourable Sentimens, of late, entertain'd of it.

Seventhly, But his admirable Zeal in Propagating Christian Knowledge among the Ignorant and Barbarous Part of Mankind, do particularly Point him as a Pattern to be imitated by our Missionary Clergy, who will all of them find so many Heathen Blacks in their own
Parishes

The Preface.

Parishes or Districts, where they are appointed; and some of them Clans of other Heathen, in the Borders where they'll Live; To the Conversion of whom also should they now and then make Excursions, as Mr. Gilpin did to those of Riddesdale and Tindale, how well will They approve themselves thereby both to God and Men! And indeed, chiefly with respect to those who shall be employ'd in this Blessed Work, and to inspire them with a like Zeal to gain Souls to God, it is, that I sought out, and not without much Difficulty found, at last, this Excellent Life of Mr. Gilpin, Written by a Good Bishop of our Church, but quite out of Print, to give it this Fifth Edition. Perhaps for the Plainness, and some Uncouthness in the Expression, not agreeable to our Modern Taste, it may be despis'd

The Preface.

despis'd by some. But that it might more appear like itself, I give it as I found it. And perhaps That its internal Worth, without Polish, is sufficient to recommend it. This may suffice, that Plain, and Unpolish'd as it is, it has gone through so many Editions.



THE



THE
L I F E
O F
BERNARD GILPIN.



BERNARD Gilpin was Born at *Kentmire* in the County of *Westmoreland*, in the Year of our Lord 1517, of an Ancient and Honourable Family, being the Son of *Edwin Gilpin*, the Elder Brother of which *Edwin* was Slain in the Battle of *Bosworth*, being Heir in the fifth Descent to *Richard Gilpin*, who in the Reign of King *John* was enfeoffed in the Lordship of *Kentmire Hall*, by the Baron of *Kendal*, for his singular Deserts both in Peace and War. This was that

B

Richard

The Life of

Richard Gilpin, who Slew the Wild Boar, that raging in the Mountains adjoining, as sometimes did that of *Erimanthus*, had much indamaged the Country People; whence it is, that the *Gilpins* in their Coat of Arms give the Boar. The Mother of *Bernard Gilpin*, was *Margaret* the Daughter of *William Laton*, of *Delamaine* in *Cumberland*, a Man of an Ancient House, and a Family Famous in that Warlike Age, as from whence had sprung many right Valiant Gentlemen.

This *Bernard*, being yet a very Child, gave Testimony of future Holiness upon this Occasion, A certain Begging Frier, the better to dispose the Hearts of the People to Liberality towards him, professed himself a Zealous Preacher: Howbeit the Friars of those Days, and that Rank, were but a Sordid and Dishonest People; some of them, yea the greatest Part, labouring for a Form of Holiness, but denying the Power of it in their Lives and Conversation, whereas others of them retained not so much as an Outside thereof. This wandering Companion was come upon the Saturday to the House of this *Gilpin's* Father, as purposing to Preach the next Morrow, being the Lord's Day, where he was entertained respectfully enough; for at that Time it was a Sin Unpardonable to offend the least of these Locusts. The Holy Frier, at Supper-time, Eat like a Glutton, and like a Beast, could not give over tossing the Pot, until being overcome with Drink, he exposed him-
self

self a shameful Spectacle to so Chast and Sober a Family. But in the Morning, as if he had been some Young Saint lately dropped from Heaven, he causeth the Bell to Toll to the Sermon, and in the midst thereof, blustering out certain good Words, he presumed to grow Hot against some Sins of the Time, and amongst the rest, to thunder boldly against Drunkenness. Young *Gilpin*, who had but newly got the Use of his Tongue, having observed (as it seemed) the hateful Baseness of the Man, by his Oversight the Night before, and now hearing the Beast cry so loud against these Crimes, which himself had so lately been Guilty of, as he was sitting near to his Mother's Lap in the Church, suddenly crieth out in these Words: "O Mother, do you hear how this Fellow dares speak against Drunkenness, who was Drunk himself Yesternight at our House?" The Mother made speed to stop the Child's Mouth with her Hand, that he might speak no further.

After this, the Parents of the Boy perceiving his Disposition by many evident Testimonies, were diligently Carefull to make him a Scholar. He had a Schoolfellow, one *Edmin Airy*, whom afterwards he loved intirely, for his good Disposition and approved Honesty; but *Gilpin* did far excel the rest in acuteness of Wit. Having therefore, with great Approbation, passed his Time in the Grammar-School, he is by his Parents (who

had now conceived great Hope of their Son) sent to *Oxford*. At that Time, in *Oxford*, both Learning and Religion were, in all Things, out of Joint, and Overgrown with the Rust of Barbarism.

And now was young *Gilpin* Sixteen Years of Age at his coming to *Oxford*, being in the Year of our Lord God 1533. Being entred into *Queen's Colledge*, he profitted wondrously in Human Learning: He became, as almost all the good Wits of that Time, very conversant in the Writings of *Erasmus*. He fell very close to the Study of Logick and Philosophy, wherein he was observed to grow Excellent, and to bear away the Bell in Schools. He added to this his Human Learning, the singular Knowledge of the *Greek* and *Hebrew*, wherein he made Use of the Assistance and Friendship of one *Neale*, betwixt whom and this *Gilpin* was grown much Familiarity, by the Affinity of their Studies. This *Neale* was a Fellow of *New Colledge*, and afterwards Professor of the *Hebrew* in *Oxford*. And now, after some few Years carefully spent in these Studies, *Gilpin* began to be so Famous, and so Beloved in *Oxford*, that there was hardly any Place of Preferment for a Scholar, whereof the Eminency of *Gilpin's* Virtue had not rendred him Worthy in the Publick Estimation. There was then an Enquiry made for Men of more than Ordinary Learning and Fame, who might make up a Number of Scholars in *Christ-Church*, at that

Time

Time newly begun, and Honour it with the Commendation of Learning. Amongst these was our *Gilpin* one of the first Elected. At that Time he had not fully attained to Truth and Sincerity in Religion, as having been always instructed in the Traditions of the Church of *Rome*; for in those Days, the most Part of Men did not regulate their Religion and Piety by the Rule of God's Word, but according to the Traditions of their Fathers, received from Hand to Hand. His Mind, although disposed to Holiness, did, for a while, remain in Darkness; and being overclouded with prejudicial Respects, laboured under the Burthen of Superstition, not without some Shadow of Antiquity, being more Earnest against Vices and Corruptions of the Time, than against the Traditions of the Fathers. Therefore at that Time, *Gilpin* seemed a great Upholder of Popish Religion. He held Disputation Publicly against *John Hooper*, who was afterwards Bishop of *Worcester*, and, at the last, a Glorious Martyr of Christ. After the Death of King *Henry* the Eighth, when *Edward* the Sixth was King, *Peter Martyr*, induced by the Piety and Munificence of such a Prince, read the Divinity Lecture in *Oxford*. Against whom the Sophisters endeavoured to make Opposition, *Chedsey*, *Weston* and *Morgan*, who desired also to draw in *Gilpin* on their Side, that by his Advice and Help they might the more Distract *Peter Martyr*; and the Matter, at last, came to this Push, that *Gilpin*

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was

was produced to hold Disputation against the Positions of *Peter Martyr*. Upon Occasion of which Dispute, *Gilpin*, to the End that he might defend his Cause in Hand, adventureth more diligently than Ordinary, to Examine the Scriptures, and the Ancient Fathers: And by how much the more he studied to Defend the Cause which he had undertaken, so much the less Confidence he began to have therein, because he supposed, that he ought to stand for the Truth, which he strove, with all his Might, to discover and find out. But while he was Zealously searching for the Truth, he began, by little and little, to have a Sight of his own Errors. Whereupon *Peter Martyr* was wont often to say, "That he was not much troubled, either for *Weston*, *Morgan*, or the like; but as for that *Gilpin* (saith he) I am very much moved concerning him, for he doth and speaketh all Things with an Upright Heart. The rest seem to me to be Men who regard their Bellies most of all, and being most Unconstant, are carried away, as it were, with every Blast of Ambition and Covetousness: But *Gilpin*, resting firmly upon Gravity of Manners, and the Testimony of a most laudable Life, seemeth to Honour with his own Goodness, the Cause which he Undertaketh." Yea, and he did often Pray unto God, that he would be pleased, at the last, to Convert unto his Truth the Heart of *Gilpin*, being so Inclenable to all honest Desires.

And

And doubtless God heard the Prayer of *Peter Martyr*, for from that Time forward, *Gilpin* drew near to the Knowledge of the Truth; not upon a Sudden, but, as himself confessed, by Degrees.

Peter Martyr had much illuminated *Oxford* with the Truth of Divinity, and the Knowledge of Human Learning: Whereupon *Gilpin* resolved more earnestly to apply himself, both by Study and Prayer, to search out the Truth. To which Purpose, he determined to put in Writing, the Disputation which had been between himself and *Hooper*. But in the Expressing and Unfolding of the said Controversy, while he dwelt, for a Time, upon an accurate Examination of the Points which he had resolved to Confute, while he searcheth them to the Bottom, and Regulateth the Institutions of the Church to the Authority of Scripture, without which he well understood, that there could be no true Church at all, he felt himself easily overcome, and was not Sorry to be overcome by the Truth.

Those Draughts being found amongst Mr. *Gilpin's* Writings, reserved in his Private Desk, do Testify his Ingenuous and Free Confession, together with the Power of the Truth, and God's great Mercy in his Conversion. Whiles he curiously Prieth into the Popish Religion, he was enforced to acknowledge, that very many Errors were crept into the Church, which hinder and obscure the

Matter of our Salvation, insomuch that they are no small Offence to as many as *Hunger and Thirst after Righteousness*, and the *Knowledge of the Truth*. He discovered many Corruptions and Changes of sound Doctrine; he found not so much as a Word touching Seven Sacraments, before *Peter Lumbard*; and that the Use of the Supper was delivered under one Kind only, contrary to express Scriptures: That Transubstantiation was a Devise of the School-Men: That the Doctrine of the Work wrought, called *Opus Operatum*, was newly risen: That the Mass was turned from a Sacrament to a Sacrifice: That in the Church, wherein all Things were ordained for the Edification of the People, all Things were now done to the Non-Edification of them: That the Adoration of Images was instituted against the express Commandment of God.

Demurring for a while, as distracted with these Thoughts, behold, the Rule of Faith lately changed in the Council of *Trent* utterly astonished him. For he had observed out of the Ancient Writers, as well as out of Latter ones, *Lumbard*, *Scotus*, *Aquinas*, and the rest, That the Rule of Faith was to be drawn only from the Holy Scriptures; but in the Council of *Trent*, he beheld Human Traditions made equal with the Scriptures. And seeing he understood these Traditions to be nothing else but Peevish and Cross Expositions of the Holy Scriptures, devised by the Bishops of *Rome*, and thrust in among the

Decretal

Decretal Epistles, as also that the said Decretal Epistles were meerly Feigned and Supposititious, as is confirmed by the Testimonies of many learned Men, and indeed, by the Confession of the very Papists themselves, is acknowledged to be out of all Doubt; This so great a Confusion of Things being risen in the Church in these latter Ages, enforced *Gilpin*, now earnestly desiring nothing so much as true Piety, to begin to Doubt, Whether the Pope might not be that Antichrist foretold in the Scriptures, and the Popish Church plainly Antichristian. For what is it to exalt and set up himself against all that is called God, insomuch that he sitteth as God, in the Temple of God, behaving himself as God; if not this, that the Pope is Head of the Universal Church, the Lord, the Monarch, and, as it were, the God thereof? And that the Word of the Pope is defended as the very Word of God? For how shall not he whose Word is as the Word of God, be as God, Opposing himself to God, and shewing himself that he is God? But this Word, called the Unwritten Word, or *Verbum non Scriptum*, is drawn out of the stinking Puddles of the Decretals, that is to say, patch'd up together out of False and Fictitious Writings. And this Word, which is in no respect worthy to be compared to the Word of an Honest Man, is the Unwritten Word of God, and to be entertained with the same Pious Affection as are the Holy Scriptures.

Can Antichrist, when he shall come (if yet there be another to come) more grievously wrong and blaspheme Christ and the holy Scriptures than the Pope doth? And here at the last he demurred as in an exceeding great doubt. For who would have thought the Pope to be Antichrist? Who durst to speak such a Word before *Martin Luther*? Therefore, thus he argued with himself: If the Pope be Antichrist, I see not only probable, but even necessary Causes to depart from the Popish Church. But if the Pope be not Antichrist, I see no sufficient Ground for such a departure. It is not lawful to make a separation from the Church: But we are not only enjoined to come out of the Church of Antichrist, but we see the fearful Anger of the living God, and hear his dreadful Threats thundered out against those who shall remain in *Babylon*, that Synagogue of Antichrist. Forasmuch as a Voice from Heaven speaketh unto us, *Apoc. 18. Come out of her my People*: And it is denounced that they shall receive of her Plagues, whosoever have been partakers of her Sins.

Here therefore he stopped a while: Because except the Pope were manifestly detected to be Antichrist, he did not understand how he might separate from the Church: And therefore he applied himself by Searching, Reading, Prayer and Meditation, to be resolved of this Truth. He observed out of the Antient Fathers, *Tertullian, Jerome, Ambrose, Augustine, Chrysostome,*

Chrysostome, Cyrill, and others, that Passage wherein Antichrist is described, 2 Theff. 2. 7. He, who now letteth, will let, until he be taken out of the way, to be so interpreted as understood of the Roman Empire, that the Roman Empire which now held Preheminence should keep Possession until Antichrist shall come, who shall possess the Seat of the Roman Empire. And moreover, whereas it is said in the same Place, That Christ shall not come again except there be a departure first, he observed this Thing to be fulfilled likewise. He perceived first a very main departure of the Church of Rome from her primitive Simplicity and Truth. And Secondly, A second departure or separation no less manifest, to wit, of that of the Reformed Churches from the Church of Rome.

Master *Gilpin* would often say that the Churches of the Protestants were not able to give any firm and solid Reason of their separation besides this, to wit, that the Pope is Antichrist. For he understood that a departure was commanded from the Church of Antichrist by that heavenly injunction. *Go out of her my People, and be not partakers of her Sins, lest ye receive also of her Plagues, Revel. 18. 4.* In which place St. *John* wisely foretelleth that the People of God should be called out of the Synagogue of Antichrist: That here was no third Thing to be thought upon: That either the Church of Christ was not to be forsaken, or the Pope to be accounted

ed Antichrist, out of whose Church the Church of God is called forth by an heavenly Voice and Command. And now the Event, which is the most undoubted interpreter of Prophecies hath proved all these Things unto us: We have seen already many Ages ago that Kingdom taken away, which ruled over all in the Time of the Apostles: And in the room thereof an Ecclesiastical Kingdom erected, such an one as was never seen in the Church in former Ages. We have beheld the fearful departure of the Church of *Rome* from the Antient purity and integrity of the Church. We have observed, and do daily Hear, the People called as it were by a Voice from Heaven, *Come out of Babylon*, that is to say, out of the Church of Antichrist. Our Eyes have seen these Things fulfilled, which we have read of as being foretold so many Ages ago.

These Things moved the Mind of Master *Gilpin* wonderfully to follow that Church which was shewed unto him out of the Word of God. The Church of *Rome* kept the Rule of Faith intire, until that Rule was changed and altered by the Counsel of *Trent*. And from that Time it seemed unto Him a matter of Necessity to come out of the Church of *Rome*, that so that Church which is true and called out from thence might follow the Word of God. For this calling out seemed to Point out unto us a peculiar Estate of the Church: So *Abraham* was called out from *Ur* of the

Chaldees,

Chaldees, the People of *Israel* were called out of *Egypt*, the *Jews* out of *Babylon*, after the Captivity of Seventy Years: And at the last, after the self-same Manner, the Reformed Church called out of Mystical *Babylon*, or the Church of *Rome*. These Things were seen to have been brought to pass by the Wonderful Providence and Powerful Hand of God. Therefore he saw that there was a Necessity of coming out of her, and that that Apostatical Church was to be Forsaken. But he did not these Things Violently, but by Degrees.

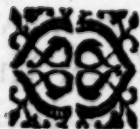
In the mean while, *Cathbert Tunstall*, Bishop of *Durham*, had a Purpose to send Mr. *Gilpin* to Visit Churches in Foreign Parts, allowing him Means for his Travel. This *Tunstall* was Mr. *Gilpin's* Mother's Uncle. But before he undertook his Voyage, being commanded to Court, he Preached before King *Edward* the Sixth touching Sacrilege; which Sermon is Publick in Print. Then he applied his Mind to think upon his Travel. Now so it was, that he had a Parsonage bestowed upon him, by the Care of his Friends. This Parsonage, Bishop *Tunstall* perswaded Mr. *Gilpin* to keep still in his Hands, as a Means to furnish him with Allowance for his Travel, that he might demean himself more Honestly, and more Gentlemanlike therein. But *Gilpin*, who had retained this Parsonage but a short While, before he would betake himself to Travel, called unto him a Friend, whom he knew to be Religious, and a Scholar,

a Scholar, and one that would not be Idle in the Function of the Holy Ministry, and unto him he made a Resignation of his Place, but a little while before bestowed upon himself. Which Thing, when Bishop *Tunstall* came to know of, he chid with Mr. *Gilpin*: And, “ I (saith he) have a Care of Thee, “ and Thou rejectest it as Impertinent: But “ I tell thee this beforehand, that by these “ Courses thou wilt Die a Beggar.”

At the first *Gilpin* endeavoureth, with fair Language, to appease the Mind of the Bishop his especial good Friend. Afterwards he added, that he had left his Parsonage upon Necessity, because he could not keep it in his Hands with any Peace of Conscience. “ But “ (saith the Bishop) thou mayst hold it with “ a Dispensation; and in this Case, thou shalt “ be dispensed withal. But (answered *Gilpin*) the Devil will not be restrained by any Bonds of Dispensation, from Labouring, “ in mine Absence, the Destruction of my “ People committed to my Charge: And, I “ fear, that when God shall call me to an “ Account of my Stewardship, it will not “ serve my turn to make Answer, that I “ was dispensed withal, whiles the Devil “ made Havock of my Flock.” At which Answer the Bishop seemed Offended: But having hereby made Trial of the Sincerity of *Gilpin*’s Heart, he began to use him with more and more Respect. Yet he did often threaten him, as Mr. *Gilpin* was wont to say,
“ That

“ That *Father's Soul* (a familiar Word of the Bishops) *Gilpin*, would die a Beggar.

In his Travel Abroad, he first visited his Brother *George*, at *Mechlin*, who had Written unto him to that Purpose. Then he lived for a while at *Lovain*, and at *Antwerp*, and at *Paris*. After he was departed out of *England*, he received Letters a second Time from his Brother *George*, whereby he was directed to meet him at *Mechlin*, because he had something to deliver unto him by Word of Mouth, that he could not conveniently Write. After they were met, Mr. *Gilpin* understood the Reason why he had sent for him thither, to be nothing else, but only to perswade him to take upon him a Parsonage, which might afford him Maintenance, while he should Visit Foreign Universities. *Gilpin* now seemed to himself to be in a Strait; for he knew, that he had lately given the Bishop Distaste upon this Occasion; and he perceived, that in this Matter, his Brother was put upon him by the Bishop. At last therefore, he Writes back to the Bishop in these Words.





The LETTER followeth.

“ **M**Y very honourable good Lord, and
 “ most Worthy ever to be honoured
 “ by me: I thought it not fitting to conceal
 “ from your Lordship, that my Brother hath
 “ Written unto me of Late, that setting all
 “ Excuse aside, I should give him a Meeting
 “ at *Mechlin*, because he had something to
 “ say unto me touching very necessary Af-
 “ fairs, which could not be dispatched by
 “ Letters. When we were met, I under-
 “ stood that his Business with me was no-
 “ thing else, but to try me, If I would take
 “ upon me a Living, whiles myself, in the
 “ mean while, should remain a Student in
 “ the University. But had I known before-
 “ hand, that this was the Cause of my Jour-
 “ ney, I should not have thought it necessa-
 “ ry to have interrupted my Studies with
 “ going to *Mechlin*. For now I Confess, I
 “ have discussed it with all the Learned, but
 “ especially with the Holy Prophets, and
 “ with the most Ancient and most Godly
 “ Writers since the Time of our Saviour: So
 “ that

“that I am fully resolved, so long as I live,
“never to burthen my Conscience in this
“Case, nor to keep a Living in mine own
“Charge, with Condition to live from it.
“He answered, That your Lordship had
“Written unto him, that you would gladly
“confer a Living upon me; and that your
“Lordship, and mine other Friends, where-
“of himself was one, judged me too scrupu-
“lous in Conscience in this Case. Whereun-
“to I answered, If I be somewhat too Scru-
“pulous, (as I think I am not) yet it is a
“Matter of that Nature, that I had rather
“be a little too Strict, than to give my Con-
“science too much Scope herein. Foras-
“much as I am once perswaded, that I shall
“not offend God in refusing such a Living
“as I cannot be resident upon: So long as I
“do not censure Evil of other Men, as I
“hope I never shall. Yea, I Pray daily for
“all those who have the Care of Souls,
“that they may be able so to give an Ac-
“count unto God of the Charge committed
“unto them, as may be most for the Glory
“of God, and the Edification of his Church.
“He told me also, your Lordship would not
“confer any Charge upon me, but such a
“one as should be served as well, or per-
“haps better in mine Absence, than if I
“were there myself. Whereunto I answer-
“ed, That I doubted not but that there
“might be in *England* a great Number of
“Men far more Able than myself, to take

“ the Cure upon them: And therefore I
 “ wish above all Things, that they may re-
 “ tain both the Place and the Benefit, and
 “ feed both the Bodies and the Souls, as I
 “ suppose, all good Pastors are bound in Con-
 “ science to do. But for mine own Part, I
 “ cannot, in Conscience, reap Benefit from
 “ that Place, wherein another Man bestow-
 “ eth his Endeavours. For though any o-
 “ ther should Teach and Preach for me, as
 “ Constantly and Industriouslly as ever Saint
 “ *Augustine* did, yet cannot I think myself
 “ discharged by another Man's Pains-taking.
 “ But if yet I should be perswaded thus to
 “ offer Violence to my Conscience, upon
 “ Condition to remain either here, or in any
 “ other University, my disquiet of Conscience
 “ would never permit me to profit in my
 “ Study. At this present, I Praise God, I
 “ have obtained a Comfortable Privacy in
 “ my Studies, near to a Monastery of *Mino-*
 “ *rite* Friars, so that I have Opportunity to
 “ make Use of an Excellent Library of theirs,
 “ so often as I will. I frequent the Compa-
 “ ny of the best Scholars; nor was I ever
 “ more desirous to Learn. Hereupon being
 “ given to understand by my Brother George
 “ that your Lordship had some Thoughts of
 “ Bestowing a Living upon me, which Thing
 “ might Interrupt the Course of my Studies
 “ I emboldened myself (upon the Experience
 “ which I have had of your Lordship's Love
 “ towards me) to unlock the Closet of my
 “ Thoughts

Thoughts unto your Goodness freely; Humbly beseeching, that your Lordship will be pleased to permit me to live free from a Pastoral Charge, that I may the more quietly apply my Studies. And forasmuch as I understand that your Lordship is solicitous, how I should be provided for, if God should call your Lordship (who are now well in Years) out of this World, I beseech you, that the Thought thereof may no more disturb you. For if I shall be brought low in Means, I doubt not but in short Time, to be Able to obtain some Lecture, either in this University, or elsewhere, where I shall not lose my Time; a Course which is much more pleasing unto me, than if I should take upon me a Pastoral Charge. I beseech Christ preserve your Lordship.

From Lovaine, the

*22d of November,
1554.*

Thus far Mr. Gilpin's Letter.

Now tell me, What one of all those gaping Rooks of our Time hath endeavoured, with more Art, to acquire than this Man to decline a Spiritual Living? At his first coming over into the Parts beyond the Seas,

he resided for the most Part at *Lovaine*; afterwards he went to *Paris*. Whiles he abode in *Paris*, Bishop *Tunstall* was careful, that a certain Book which himself had Written at that Time, concerning the Truth of the Body and Blood of Christ our Lord in the Eucharist, should be published in Print, by the Diligence of Mr. *Gilpin*. I am not Ignorant, that some Papists have objected to Mr. *Gilpin*, That the same Work was by him Corrupted, contrary to the Mind of the Author. And even in mine hearing, when after these Things, I was a Scholar under him at *Houghton*, Francis *Wickliffe* gave Notice unto Mr. *Gilpin*, what was muttered concerning the Corrupt Edition. Whereupon, he having disproved that Suspicion by many Reasons, at the last, produced the Letters of *Cuthbert Tunstall*, wherein the Bishop gave him very great Thanks, because he had been both Faithful and Diligent in the Edition of that Work.

At *Paris*, Mr. *Gilpin* resided in the House of *Vascosanus*, and conversed with learned Men. And whiles he asked the Opinions of learned Men, concerning these Things which had troubled his Mind; for the most Part they answered him in that Manner, not as if they regarded the Pacification of Conscience, which he aimed at only, but the Establishment of the Traditions of the Church.

At

At that Time was *Neale* at *Paris* also, with whom *Mr. Gilpin* dealt somewhat freely, that both of them together might join in Pursuit of the Truth. They had, by Chance, some Discourse touching the Adoration of Images. *Mr. Gilpin* was much troubled, hearing the Papists Condemn Idolatry in their Discourses, and yet permitting to the People, every where, the Adoration of Images. He demanded, With what Comfort of Conscience any Man could bow himself before an Image? And is not this (saith he) the Idolatry forbidden in the Second Commandment? This did *Mr. Gilpin* demand of him the rather, because he observed the Man a little too much addicted to the Popish Opinions. *Neale* answered with that usual Distinction of an Idol and an Image. That the Images of the Saints were not Idols; and so Consequently, that the Worshipping of their Images was no Idolatry. *Mr. Gilpin* reply'd, "There is
"no mention of an Idol in the Second Com-
"mandment; but there is a Prohibition of
"bowing before a *Graven Image*; or the Like-
"ness of any Thing that is in Heaven above, or
"in the Earth beneath, or in the Waters under
"the Earth. Wheresoever they are, we are
"forbidden to fall down before the Likeness
"of them. And what (saith he) maketh
"an Idol? The Workman frameth the Simi-
"litude of some Man; the Graven Image is
"not an Idol; but Adoration maketh it an
"Idol. Therefore the Apostle saith, That

“ *An Idol is nothing, because there is but one*
 “ *God. In the Opinion of the Person Ador-*
 “ *ing, it seemeth to be something; but that*
 “ *which the Fancy of the Party Adoring ap-*
 “ *prehendeth, is indeed nothing in the World;*
 “ *Therefore Idolatry is, when the Worship*
 “ *due to God only, is bestowed upon the*
 “ *Creature. But whosoever, in Prayer, bow-*
 “ *eth down himself before any Creature*
 “ *whatsoever, giveth unto the Creature, the*
 “ *Worship due to God alone. The Com-*
 “ *mandment of God forbiddeth us to make*
 “ *unto our selves any Graven Image, or the*
 “ *Likeness of any Creature. But they make it*
 “ *to themselves who make it for a Religious*
 “ *Use. We are also forbidden to bow down*
 “ *our selves before any such Creature; for*
 “ *those who do so, do Serve and Worship*
 “ *the same Creature. And in this Place,*
 “ *that Distinction of *Latria* and *Doulia* is*
 “ *Frivolous, which are Words of the same*
 “ *Signification, forasmuch as that Distinction*
 “ *is taken away by the expresse Words of*
 “ *the Commandment; *Thou shalt not bow down**
 “ *unto them: So that bowing down unto*
 “ *them is forbidden, notwithstanding we see*
 “ *it practised every where.” To this Neale*
 “ *Answereth, that “The Ordinances of the*
 “ *Church are not to be altered without ma-*
 “ *ture Deliberation.” Gilpin replyeth, that*
 “ *It is not in our Power to alter theordi-*
 “ *nances of the Church. But seeing I can-*
 “ *not alter Things already determined in the*
 “ *Church,*

Church, it remaineth, that I especially endeavour to discharge myself, and to draw "near to the Sincere Worship of God, as his Grace shall enable me."

Mr. *Gilpin* did often Profess, That when he lived amongst the Papiſts, he had observed many Things which had eſtranged his Heart from that Religion. He underſtood, that a Man's chiefest Comfort conſiſted in the Article of Juſtification, which Article he ſaw to be obſcured in Popery, that true Conſolation was utterly excluded. Therefore he did, with all Diligence, enquire into the Scriptures and Writings of the Fathers. Returning into England in the Days of Queen *Mary*, he beheld, to his great Grief, the Church oppreſſed with Blood and Fire: And being placed by Biſhop *Tunſtall* in the Rectory of *Effington*, he began to preach the Word of God, and ſharply to Tax ſome Vices which then reigned in the Church. He propounded the Doctrine of Salvation Plainly and Soundly, which Thing procured him many back Friends, eſpecially among the Clergy, whoſe Faults he had touched to the quick. There was at that Time, among the Clergy of the Biſhoprick of *Durham*, one *Tunſtall*, Parſon of a Church in that Dioceſe. This Man was very Hot againſt *Gilpin*, and accused him often to the Biſhop as an Heretick, and one that deſerved to be Burnt, as other Hereticks were. But the Biſhop could not indure to ſhed

C 4

Blood,

Blood, and therefore dealt mildly with him and preserved him from the Projects of his Enemies.

I have heard *Anthony Carleton* relate (and he, at that Time, lived in the Bishop's House) that the Bishop's Chaplains, at a certain Time, had some Discourse with *Gilpin* about *Luther*: And that one of them had asked him, What he thought of *Luther*, and his Writings? *Gilpin* confessed, that he had not read the Writings of *Luther*. "I propounded unto myself (said he) this Course, First of all, to search the Scriptures diligently, and to be acquainted with the Expositions of the Fathers upon them. As for the Writings of the *Neotericks*, I have only looked upon them: Howbeit I refuse them not, when and where they agree with the Ancients." One of them commended Mr. *Gilpin's* Resolution, and said, "It would be well with the Church, if all Men would duly respect the Writings of the Fathers; for then upstart Opinions of late Writers would not so much disturb the Church, such as are these of *Luther*."

But *Gilpin* answered, "If *Neotericks*, and late Writers, produce the Opinions of the Ancient Fathers, the Novelty of the Men is not to be disdained; but the Antiquity of the Doctrine is to be revered."

They hereupon subtilly draw on *Gilpin* into a Disputation concerning the Sacrament of

of the Altar; propounding therein two Questions, the one concerning the Real Presence, the other concerning Transubstantiation. Touching the Real Presence, *Gilpin* confessed, that he had no very strong Argument wherewith in his Judgment, he might Oppose the Real Presence: "For I suppose (saith he) that therein lieth hid a great Mystery, such a one as is above my Capacity, rather to be adored than disputed upon." They asked then, What he thought of Transubstantiation? He answered, That there was no Necessity why we should Believe those Things which have no solid Foundation in the Word of God. Do you not then Believe (said they) as the Church Believes? *Gilpin* replyeth, That the Church had not always held that as an Article of Faith: "I am," saith he, of the Catholick Faith, and the Catholick Faith changeth not. But in this Point I see Alteration, such as the Catholick Faith is not capable of." They demanded what Alterations in Faith he had observed, touching the Sacrament of the Altar. He replyeth, "I do not find that in the Church, in former Ages, there was any Thing Spoken, or Written, about Transubstantiation. *Peter Lumbard* was either the First, or at least one of the First, that brought in the Alteration of the Ancient Faith. And what do you yourselves think? Is the Bread in Transubstantiation converted into the Flesh and Blood of Christ?"

They

They answer, that they believe so absolutely. "But, saith Gilpin, Peter Lumbard, who
 "was the first Man that made an Alteration
 "of the Faith of our Fore-fathers in this
 "Point, himself did not Believe as you do.
 "For in his Fourth Book, the Eleventh Di-
 "stinction, F. thus he hath it: *There is no Tran-*
 "*substantiation but of Bread into Flesh, and Wine*
 "*into Blood.* And if that be true, then doubt-
 "less it follows consequently, that in the
 "Transubstantiation of the Bread there is no
 "Blood. And now, saith he, how will you
 "reconcile these Things?" They stood at a
 stand, as having nothing to answer, because
 the Words of Lumbard plainly deny that in
 the Transubstantiated Bread can be any Blood,
 or in the Wine his Flesh. Whom when Gil-
 pin had observed to stagger in this Point,
 "Take Notice now (saith he, of the immu-
 "tability of the Catholick Faith: We see
 "the Alteration of Transubstantiation. For
 "when Lumbard had broached this Doctrine,
 "that there was a kind of Change, he would
 "have it none otherwise understood than
 "thus: That the Bread only should be chang-
 "ed into Flesh, and the Wine only into
 "Blood.
 "Nor did Men, at that Time, dream of
 "any other Conversion in the Sacrament of
 "the Altar, until the Fiction of Concomi-
 "tancy was broached by Thomas Aquinas.
 "He was a Man that understood well the
 "Difficulty of this Point, and therefore he
 "under-

underpropped it with *Concomitancy*, that forsooth, by reason of *Concomitancy*, there is both Flesh and Blood in the Transubstantiated Bread. But these are the Inventions of later Men, whereas the Catholick Religion abhorreth invented Alterations in matters of Faith."

While they were holding this Disputation, without speaking aloud, because they were close at the Bishop's Back, who at that Time sat before the Fire, for it was in the Winter Season: The Bishop leaned his Chair somewhat Backwards, and hearkened what they said. And when they had done speaking, the Bishop turning to his Chaplains, useth these Words, *Father's Soul, let him alone, for he hath more Learning than you all.*

Whilst he lived at *Essington*, he preached the Word of God constantly to the People. Now so it was, that the *Archdeaconry* of *Durham* was annexed to the Rectory of *Essington*. Thereupon Mr. *Gilpin*, for a Time, supplied both Places. And when, by chance he had Notice, that the Bishop was so Careful of him, that he had a Purpose to encrease his Maintenance, he made Answer, "That he was provided for sufficiently, and even somewhat more than sufficient already." And desired the Bishop, that he might have his good Leave, to resign either the Rectory or the Archdeacon's Place: "For, saith he, the one of them will be sufficient; me thinks both together are too heavy a Burthen for me."

Hereat

Hereat the Bishop seemed to be moved with him, and said: "Have not I told thee before-hand, that thou wilt die a Beggar? I found them both combined, and combined I will leave them."

Not long after, he bestowed upon Mr. *Gilpin* the Rectory of *Houghton*, being a very large Parish, containing Fourteen Villages, with very large Possessions. Mr. *Gilpin* being settled at *Houghton*, persevered most constantly in the Duties of the Ministry, and repaired the decayed Houses. His Parsonage House seemed like a Bishop's Palace; nor shall a Man lightly find one Bishop's House amongst many worthy to be compared to this House of his, if he consider the Variety of Buildings, and Neatness of the Situation.

While Mr. *Gilpin* lived at *Houghton*, he was touched with a Care, not of that Parish only, but of many more: For he saw, and was much grieved to see, many Congregations, through the Abuse of Impropriation, as they call it, to be even dispersed, and destitute of Pastors. For the Parsonages being in the Possession of Laymen, there remained not Maintenance for a Minister; for the Lay men sought out for poor base Priests, who were only able to read Prayers to the People Morning and Evening: Nor did the one use to require, or they take care to perform any more. This Desolation of the Church, and Ignorance of the common Sort, much troubled the Holy Heart of Mr. *Gilpin*.
He

He therefore purposed with himself, with as much Care and Vigilance as he could, not to make up the Breach wholly (for that was a Thing Impossible for him to do) but to do his own Duty to the best of his Endeavours, that the Truth may be propagated, and God glorified. This Desolation of the Congregations appeared most of all in *Northumberland*, and the Parts adjoining, which are called *Riddesdale*, and *Tindale*. For in these Quarters, especially at that Time, the Word of God was never heard of to be preached among them, but by Mr. *Gilpin's* Ministry. So that once a Year it was his Custom to make a Journey amongst them.

For which Purpose, he would usually take the Opportunity of Christmas Holidays, when, in respect of Frost and Snow, other Men were loath to Travel. That Time he liked best, because then there came many Holidays together, and the People would more usually Assemble upon the Holidays, whereas at other Times they neither would come together so easily, nor so often.

He got himself a great deal of Esteem and Respect amongst this People, both by Preaching, and by distribution of Monies to the Poor in his Journey, being sometimes benighted before he was well aware, and forc'd to lodge in the Snow all Night; in which Extremity, he commanded *William Airy*, who for the most Part attended upon him, to trot the Horses up and down, and neither to permit

mit them, nor himself to stand still, whiles he himself, in the mean while, did bestir himself, sometimes Running, sometimes Walking, as not able to stand still for Cold. At Home his daily Care was for the Discharge of his Ministry, and Provision for the Poor.

Now there was in this Town of *Houghton* a Street of Poor People; for their Relief he took Order, that every Thursday through the Year, a very great Pot should be provided, full of boil'd Meat, purposely for the Poor. And not at *Houghton* alone, but even where-soever Opportunity presented itself, he was careful for the Poor, insomuch that by the common Consent of the Country People, he was stiled a Father of the Poor.

Upon a Time, as he was returning home upon a Journey, there was a certain Husbandman at Plough, in whose Teame of Horse one upon a sudden fell down, whether with being overwrought; or upon some Disease, it is uncertain. The Husbandman, and those who were with him, did their best to raise the Horse again, with all the Strength they had: But it was in Vain, for the Horse was Dead. Mr. *Gilpin* passing by accidentally, stayed to observe the Issue of the Matter: And perceiving that the Horse could not be raised again, and that the Husbandman was exceedingly grieved for the Death of his Beast, and that he cryed he was even Undone by that miserable Accident, he commanded his Man to alight from the Horse he had under him

him, and Patiently to carry the Saddle and Bridle to the next Town, and give to the Poor Man the Horse whereon he Rode. The Husbandman thereupon cryed out, "Alas, Sir, I am not Able to pay you the Price of so good an Horse. Be of good cheer, saith Mr. *Gilpin*, thou shalt never Pay me for him till I demand it, in the mean while go on with thy Work." Yea, and many a Time, as he travelled, was he accustomed thus to help poor Men. When at any Time he chanced to meet any naked Poor, he would put off Part of his Apparel to cover their Nakedness: And at his Table, he usually fed many poor Persons.

When that blessed Queen *Elizabeth*, of never-dying Memory, after the direful Times of her Sister's Reign, came to the Crown, the Scarfity of learned Men, who were Able to Preach the Word of God, moved not only many Religious Persons, but even the very Council of the Queen, to seek a Salve for this Sore, by all the Means they could. Mr. *Gilpin* observing the laudable Endeavours of many, in relieving the Churches Want in this kind; himself also was exceeding Studious to do what good he could Possible in his own Charge. Whereupon he began to conceive Thoughts of a Seminary of good Literature, or a Grammar-School; and Built a School, allowing Maintenance to a Master and Usher. Himself also made Choice out of the same School, of such as he liked best,

to

to be privately instructed by himself. Which Resolution of his, much benefitted Mr. *Gilpin* himself, and the whole Church of God all *England* over. For in that School of his were bred very many learned Men, who very much graced the Church by their Endeavours, and Uprightness of Life.

There was great Resort of Scholars to that School of his, many of whom were Boarded in the Town, and many at Mr. *Gilpin*'s House. He boarded the Sons of Knights and Esquires at a small Rate; those who were of his Kindred were free: Yea, and he had many poor Mens Sons, upon whom he bestowed both Meat and Drink, and Clothes, and Education. Whereby Mr. *Gilpin*'s School was everywhere spoken of to his Credit; but himself much more. Out of this School of his, he sent Daily very many to both Universities; unto divers whereof he also allowed Maintenance in the University, at his own Cost and Charges. And now, while he was wholly taken up with these Employments, Glory and Reputation, which followeth him that flieth from it, and flieth from him that pursued it, had made the Name of Mr. *Gilpin* most renowned, insomuch that he was not only honoured among the Fathers of the Clergy, but amongst all the Nobility of the Kingdom. Amongst the Nobles at the Court, the Earl of *Bedford* was one that marvellously respected Mr. *Gilpin*. This Earl earnestly desired of the Queen, that the Bishoprick of *Carlisle*, at
that

that Time Vacant upon the Death of *Owen Oglethorpe*, should be bestowed upon Mr. *Gilpin*, and obtained it. And thereupon the Earl dispatcheth his Letters to Mr. *Gilpin*, to get that Power of Election which is termed *Conge d'elire*.

Mr. *Gilpin* receiving the Letters, with the *Conge d'elire*, sent back a Messenger out of Hand, with Letters to the Earl, wherein having returned all hearty Thanks to the Queen, and to the Earl, he humbly beseecheth the Earl to be Mediator to the Queen for him, and to get him excused as concerning the Bishoprick, alledging, that he was best acquainted with his own Strength, and Conscious to himself of his own Insufficiency for the Discharge of so great a Place: If, in the mean-while, he could be any other way Serviceable to the Church, he would be Diligent and Careful in some meaner Employment. At that Time was *Edwin Sandys* Bishop of *Worcester*, a Man Venerable for his approved Wisdom, Learning, and Holiness of Life, who was afterwards translated to *London*, and thence to *York*. This Bishop happened to be in *London* at the same Time when the Earl of *Bedford* was busy about the Preberring of Mr. *Gilpin* to a Bishoprick: And he, either by the Perswasion of the Earl, or out of the intire Love which he bore to Mr. *Gilpin* (for he was near a-kin unto him) dispatched Letters to Mr. *Gilpin*, whereby he

swaded him to accept of, and to keep the Bishoprick thus offered. The Letter was found amongst Mr. Gilpin's Papers in these Words:

My much and worthily respected Cousin,

“ **H**AVING regard unto the good of
 “ the Church of Christ, rather than
 “ to your Ease, I have, by all the good
 “ Means I could, been careful to have this
 “ Charge imposed upon you, which may be
 “ both an Honour to yourself, and a Benefit
 “ to the Church of Christ. My true Report
 “ concerning you, hath so prevailed with the
 “ Queen's Majesty, that she hath nominated
 “ you Bishop of Carlisle.

“ I am not Ignorant, that your Inclination
 “ rather delighteth in the peaceable Tranqui-
 “ lity of a private Life. But if you look up-
 “ on the Estate of the Church of England
 “ with a respectful Eye, you cannot, with a
 “ good Conscience, refuse this Charge impos-
 “ ed upon you: So much the less, because it
 “ is in such a Place, as wherein no Man is
 “ found fitter than yourself to deserve well
 “ of the Church; in which respect, I charge
 “ you before God, and as you shall answer
 “ to God herein, that setting all Excuses a-
 “ side, you refuse not to assist your Country
 “ and to do Service to the Church of God
 “ to the uttermost of your Power. In the
 “ mean while I give you to understand, that
 “ the

" the said Bishoprick is to be left undiminish'd,
" neither shall any Thing of it be diminish-
" ed (as in some others it is a Custom) but
" you shall receive the Bishoprick entire, as
" Dr. Oglethorp hath left it.

" Wherefore Exhorting, and Charging you
" to be Obedient to God's Call herein, and
" not to Neglect the Duty of your own Cal-
" ling, I commend both yourself and the
" whole Business to the Divine Providence."

*In Haste: At London,
the fourth Day of
April, 1560.*

Your Kinsman and Brother,

EDWIN, WORCESTER.

Mr. *Gilpin* returneth Thanks to the Reverend Bishop his Kinsman: But as touching the Bishoprick, he desireth to be excused, and in that Resolution he became unmoveable. And many there were who thought him blame-worthy, because he had so stiffly rejected a Bishoprick. But amongst some, Mr. *Gilpin's* Reputation seemed to grow greater by this Refusal, than if he had accepted the Offer. I remember, that I myself have heard him discoursing amongst his Friends touching this Occasion, when one of them asked him upon
D 2 what

what Grounds he had so stiffly refused a Bishoprick. To whom he made Answer, that
 “ He refused not so much the Bishoprick, as
 “ the Inconvenience of the Place: For (saith
 “ he) if I had been chosen in this Kind to a-
 “ ny Bishoprick elsewhere, I would not have
 “ refused it; but in that Place I have been
 “ willing to avoid the trouble of it, seeing I
 “ had there many of my Friends and Kin-
 “ dred, at whom I must Connive in many
 “ Things, not without Hurt to myself; or
 “ else deny them many Things, not without
 “ Offence to them: Which Difficulties I have
 “ easily avoided, by the Refusal of that Bi-
 “ shoprick.”

Upon this Refusal of Mr. *Gilpin's*, Dr. *John Best*, a Learned and Religious Man, was made choice of for the Place: But whether he had it conferred upon him upon the same Terms as it was profered to Mr. *Gilpin*, that no Diminution should be made of any Part thereof, that I know not.

Not long after this his Refusal of that Bishoprick, he was set upon by another Request, to wit, that he would take upon him to be Provost of *Queen's Colledge* in *Oxford*, whereunto he was chosen; or at least, that he would be pleased to nominate some other for that Place, who might be a good and fitting Man for the same. There was a Letter written unto him, by *Thomas Francis*, to this Purpose.



Commendations premised, &c.

“SEEING I have a Resolution to relin-
 “quish this Place which I now hold in
 “Queens Colledge in Oxford, being heartily
 “Desirous, that some Vertuous, Godly, and
 “Learned Man, and such a one as by the
 “Statutes of the Colledge shall be fit, may
 “be chosen to the Place, I have thought
 “good, once more, to make a Tender of the
 “same unto you: Which, if it shall please
 “you to accept, I shall be ready, upon the
 “receipt of your Letters to that Purpose, to
 “advertise the Fellows thereof, whom I know
 “to be marvellously well inclined towards
 “you. But if so great a Trouble, with so
 “small a Maintenance (for so I may truly
 “term this Burthen) do not give you Con-
 “tent, I entreat your Advice and Direction,
 “as a Friend, to Nominate me a Man, un-
 “to whom I may Resign the Place, such an
 “one as yourself shall know to be a Man fit-
 “ting; and one who may and ought to be
 “Chosen. I shall gladly be directed by you,
 “so soon as I shall understand your Mind
 D 3 “ by

“ by your Letters, which I Pray you be
 “ Careful to send me with all convenient
 “ Speed.

In Haste, from *Oxford*,
 the 17 of *December*,
 1561.

What Answer Mr. *Gilpin* returned to this
 Message, I do not find ; but it is manifest, that
 he refused the Offer of that Preferment. For,
 against all Intreaties of Friends in these kinds,
 he remained Constant and Unmoveable, as
 the Poet spake of King *LATINUS*.

*Ille velut pelagi
 rupes immota resistit.*

Moved no more
 Than Rock on Shore.

And all this while, Mr. *Gilpin* seemed even
 to supply the Place of a Bishop by Preaching,
 by taking Care of the Poor, and by making
 Provision for the Necessity of other Churches,
 by erecting of Schools, and by accommodat-
 ing Men learned, and sitting for the Holy
 Function of the Ministry. As for Mr. *Gil-
 pin's* House, it was like a very Monastery, if a
 Man consider Monastries, such as were those
 in the Time of St. *Augustine*, but not such as
 these latter Ages have brought forth.

William

William Lord Cecill, Baron of *Burghley*, Principal Secretary to the Queen, being sent into *Scotland* about Affairs of State; in his return Homewards, being drawn with the Fame of *Mr. Gilpin*, came to *Houghton*, and visited him. *Mr. Gilpin* entertained him with all Respects and due Rites of Hospitality. When the Lord *Cecill* had well observed *Mr. Gilpin*, and had approved the extraordinary Courtesy of the Man, and had took Notice of such Diligence, and Abundance of all Things, with so compleat Service in the Entertainment of so great a Stranger, and so unlooked for a Guest, being now ready to depart thence, he spake on this Wise:

That he had heard much, by the Report of others, touching *Mr. Gilpin*, but what he now had seen and tried, was much more than that which he had formerly heard.

Therefore, speaking in a very Friendly manner to *Mr. Gilpin*, he said, "Sir, If you have any Occasion or Suit at Court, or before the Council, I pray you to make Use of me as a Mediator for you."

The Honourable Baron being returned towards *Durham*, when he came to the Hill called *Rainton Hill*, reflecting his Eye upon the whole Champion Countrey which he had now passed, he looked back very earnestly, both upon *Mr. Gilpin's* House, and the Situation thereof; and used these Words: "I do not blame this Man, saith he, for Re-
D 4 " fusing

“ fusing a Bishoprick: For what doth he
 “ want, that a Bishoprick could more enrich
 “ him withal? Besides that, He is free from
 “ the great Weight of Cares.” Mr. *Gilpin*
 did not omit to visit the People of *Ridsdale*,
 and *Tindale* once every Year; amongst whom
 he was esteemed a very Prophet, and little
 less than adored by that Half Barbarous and
 Rustick People.

It happen'd by Chance, that whiles Mr.
Gilpin Preach'd amongst them, a certain good
 Fellow had stoln away Mr. *Gilpin's* Horses;
 upon the Missing whereof, there is a Hue and
 Cry raised through the Country, That Mr.
Gilpin's Horses were Stoln, and must be search-
 ed for with all possible Diligence. The Fel-
 low who had Stoln them, so soon as he heard
 that they were Mr. *Gilpin's* Horses (for he
 knew not whose they were when he took
 them away) was in great Fear and Trem-
 bling. The Theft did not much trouble his
 Conscience; but when he heard the Name of
 Mr. *Gilpin*, it cast him into Trouble and
 Distraction of Heart. Therefore, in much
 Trembling, and with all the Speed he could,
 he brought back Mr. *Gilpin's* Horses, and
 humbly craved the Pardon and Benediction
 of Father *Gilpin*; and protested, “ that after
 “ it came to his Knowledge, that they were
 “ Mr. *Gilpin's* Horses, he was afraid to be
 “ thrust down quick into Hell, if he should
 “ do him any Wrong.”

Upon

Upon a Time when Mr. *Gilpin* was in these Parts, at a Town called *Rothbury*, there was a Pestilent Faction amongst some of them who were wont to resort to that Church. The Men being bloodily Minded, practised a bloody manner of Revenge, termed by them *Deadly Feud*. If the Faction of the one Side did, perhaps, come to the Church, the other Side kept away, because they were not accustomed to meet together without Bloodshed. Now so it was, that when Mr. *Gilpin* was in the Pulpit in that Church, both Parties came to Church, in Presence of Mr. *Gilpin*; and both of them stood, the one of them in the upper Part of the Church, or Chancel, the other in the Body thereof, armed with Swords and Javelins in their Hands. Mr. *Gilpin*, somewhat moved with this unaccustomed Spectacle, goeth on nevertheless in his Sermon; and now, a second Time, their Weapons make a clashing Sound, and the one Side drew nearer to the other, so that they were in Danger to fall to Blows in the midst of the Church. Hereupon Mr. *Gilpin* cometh down from the Pulpit, and stepping to the Ring-leaders of either Faction, first of all he appeased the Tumult; next, he Laboureth to establish Peace betwixt them: But he could not Prevail in that; only they Promised to keep the Peace Unbroken so long as Mr. *Gilpin* should remain in the Church. Mr. *Gilpin* seeing he could not utterly ex-
guish

guish the Hatred which was now inveterate betwixt them, desired them, that yet they would forbear Hostility so long as he should remain in those Quarters; and this they consented unto. Mr. *Gilpin* thereupon goeth up into the Pulpit again (for he had not made an End of his Sermon) and spent the rest of the allotted Time which remained, in disgracing that Barbarous and Bloody Custom of theirs, and, if it were Possible, in the utter Banishing of it for ever. So often as Mr. *Gilpin* came into those Parts afterwards, if any Man among them stood in Fear of a deadly Foe, he resorted usually where Mr. *Gilpin* was, supposing himself more Safe in his Company than if he went with a Guard.

Upon a certain Lord's Day, Mr. *Gilpin* coming to a Church in those Parts before the People were assembled, and walking up and down therein, espied a Glove hanged on high in the Church. Whereupon he demanded of the Sexton, "What should be the Meaning thereof; and wherefore it hanged in that Place." The Sexton maketh Answer, "That it was a Glove of one of the Parish, who had hanged it up there as a Challenge to his Enemy, signifying thereby, that he was ready to enter Combat with his Enemy Hand to Hand, or with any one else who should dare to take down that Challenge." Mr. *Gilpin* requested the Sexton, by some Means or other, to take it down. "Not I,"

"Sir,

"Sir, reply'd the Sexton, I dare do no such Thing. But, said Mr. *Gilpin*, if thou wilt but bring me hither a long Staff, I will take it down myself." And so, when a long Staff was brought, Mr. *Gilpin* took down the Glove, and put it in his Bosom. By and by came the People to Church in Abundance, and Mr. *Gilpin*, when he saw his Time, went up into the Pulpit: In his Sermon, he took occasion to reprove these Inhuman Challenges, and rebuked them sharply for that Custom which they had, of making Challenges by the hanging up of a Glove. "I hear, saith he, that there is one amongst you, who, even in this Sacred Place, hath hanged up a Glove to this Purpose, and threatneth to enter into Combat with whosoever shall take it down. Behold, I have taken it down myself." And, at that Word, plucking out the Glove, he shewed it openly, and then instructed them, how unbeseeming those Barbarous Conditions were, for any Man that professed himself a Christian: And so laboured to perswade them to a Reconciliation, and to the Practice of mutual Love and Charity amongst themselves.

After his Sermon, it was his Custom to distribute Money amongst the poorer Sort; and many Times, to visit them who were imprisoned; and, after he had preached to them in Prison, to bestow Money largely amongst the Prisoners, many of whom he brought

brought home to Repentance, for their former passed Life, and to honest Conversation: And for many who were condemned to die he procured Pardon, and saved their Lives.

When we were Children, a Rebellion was raised in the *North* by the Earls of *Northumberland* and *Cumberland*, which Mr. *Gilpin* perceived beforehand, by certain evident Signs. And because he understood, that in so troublesome a Time, he should want Power to defend himself and his own, he conceived Thoughts of going aside for a while. Therefore, after a Speech made to the Masters and Scholars, that they should demean themselves Carefully and Peaceably, until his Return, himself went to *Oxford*, residing there until the Queen's Army, under the Command of the Earl of *Suffex*, should make speed to *Durham*, for discomfiture of the Rebels. The Rebels were now within *Durham*, but at the Report of the Queen's Army, they dispersed themselves, and fled. After they were put to flight, there was sharp and cruel Proceedings against the simpler Sort, whom the Rebels had drawn to their Faction, under Pretence of Serving the Queen: For the silly People were solicited as for the Queen's Service, the Rebels, in all Places, giving it out, that they stood for the Queen. During the Time that the Rebels had Possession of *Durham*, with their Army, Mass was Sung in the Cathedral Church, Day by Day; some

of them flew out as far as *Houghton*. There they found Mr. *Gilpin's* Barns full of Corn, young Cattle ready fatted, and many Things provided for Hospitality: But they make Waste of all, Selling the Corn, Consuming the fatted Ware, and basely making Havock of all those Things which Mr. *Gilpin* had provided for Pious and Honest Uses. There was among them one Fellow, whom Mr. *Gilpin* had, some time before, saved from the Gallows, and this Knave was the Wickedest of all the rest, in Rioting away Mr. *Gilpin's* Goods. Now after the Rebels were dispersed, and Proceedings made against the simple People, somewhat more sharply than was fitting, Sir *George Bowes*, who was constituted Marshal for that Purpose, Mr. *Gilpin*, who was now come Home again, begged the Lives of many, by his Intercession: For he knew well enough, that many Men were drawn, as it were, into the Snare; not Wilfully, but through Ignorance; and through the fraudulent Practices of others. And now, the whole Trouble being over, Mr. *Gilpin* returneth to his accustomed Endeavours of Studies and Charity. There was, betwixt the most Learned and Reverend *James Pilkington*, then Bishop of *Durham*, and Mr. *Gilpin*, more than ordinary Friendship, through their long Acquaintance, and parity of Dispositions. The Bishop was wont, oftentimes, to visit Mr. *Gilpin* at his House; and the Bishop

shop also, incited the rather by Mr. *Gilpin's* Example, Built a School at *Lancaster*, and brought the Statutes of the School to be over-look'd and examin'd by Mr. *Gilpin*. He was also familiarly acquainted with, and marvellously respected *Thomas Levery*, a Godly and Learned Man, Master of *Sherbon* Hospital. There was, at that Time, published, a Book of *Thomas Cartwright's*, touching Ecclesiastical Discipline, which Book was exceedingly liked by many, in those Days. *William Birch*, a Canon of *Durham*, a Man Learned, but too hastily inclining to that Form of Discipline which *Cartwright* had proposed, sent one of these Books to Mr. *Gilpin*, to read over; requesting him to look over the Book, and that he would be pleased to write back his Opinion concerning the same.

Birch seemed to be somewhat in Haste upon the Matter: For, very shortly after, he wrote again to Mr. *Gilpin*, requesting him to send back his Book, with his Censure of it; before Mr. *Gilpin* had read it all over. Mr. *Gilpin* did accordingly send back the Book, and a Letter to Mr. *Birch*; and, as he had an excellent Vein in Versifying, in the End of his Letter he wrote certain Verses, which are these that follow:

Multa

*Multa quidem legi,
 sed plura legenda reliqui,
 Post hac quum dabitur copia,
 cuncta legam:
 Optant ut careat maculis
 Ecclesia cunctis,
 Præsens vita negat:
 vita futura dabit.*

Which verses of his, I have thus English'd,

Much have I read,
 But more remains behind:
 I'll read the rest
 When I can Leisure find:
 Men with our Church
 No Blemish had at all,
 It cannot be so here,
 In Heaven it shall.

There came unto Mr. Gilpin a certain Cambridge Man, who seemed a very great Scholar; and he dealt Earnestly with Mr. Gilpin, touching the Discipline and Reformation of the Church. Mr. Gilpin told him, That he could not allow, that any Human Invention should take Place in the Church, instead of a Divine Institution. "And how? Do you think, saith the Man, that this Form of Discipline is an Human Invention? I am, saith

"faith Mr. *Gilpin*, altogether of that Mind.
 "And as many as diligently turn over the
 "Writings of the Ancient Fathers, will be
 "of mine Opinion. I suspect that Form of
 "Discipline which appeareth not to have
 "been received in any Ancient Church. But
 "yet, faith the Man, Latter Men do see
 "many Things, which those Ancient Fa-
 "thers saw not: And the present Church
 "seemeth better provided of many Inge-
 "nious and Industrious Men." Mr. *Gilpin*
 seemed somewhat moved at that Word,
 and reply'd, "I, for my Part, do not hold
 "the Virtues of the Latter Men, worthy to
 "be compared to the Infirmities of the Fa-
 "thers."

The other Man made Answer, That he
 supposed Mr. *Gilpin* to be in an Error in that
 Point. But Mr. *Gilpin* used these Words Pur-
 posely, because he perceived, that this Fellow
 had a strong Conceit of I know not what
 rare Vertues in himself; which Opinion, Mr.
Gilpin was desirous to root out of him. *George*
Gilpin, who had most Elegantly translated,
 out of *Low-Dutch* into *English*, the Book of
Philip Marnixius, Earl of *Aldeguna*, called, *The*
Behive of the Roman Church; came out of the
Low-Countries unto *Bernard*. This Man was
 Brother to *Bernard*, and Agent for the Queen
 with the States of *Holland*, amongst whom
 he left behind him a famous Memory of him-
 self, for his singular Wisdom. And having
 lived

lived for some Space most Lovingly with his Brother *Bernard*, being about to return for *Holland*, he had advised with the Queen and Council of the Kingdom, touching the Affairs which he had to treat upon with the States, in the Queen's Name. The Earls of *Leicester* and *Bedford*, exceedingly favoured the two Brothers, *George* for his Wisdom in Affairs of State, and *Bernard* for his Holiness of Life. These requested *George*, to perswade his Brother *Bernard* to declare in Writing, the Motives and Means of his Conversion from the *Roman* Superstition, to the Light of the Gospel. To which Request Mr. *Gilpin* answered, That he would do it Plainly and Sincerely, without any Dissimulation.

The Copy of his Letter to that Purpose, I found among his Papers to be thus.



The Letter of Bernard Gilpin to his Brother George: In the Year of our Lord, 1575.



YOU do request (Brother) that I should relate unto you somewhat at Large, the Manner and Means of my Conversion from Superstition to the Light of the Gospel: A Thing, which I suppose, is not unknown unto you, to have been a

E

“ Work

“ Work of many Years: Nevertheless, as
 “ Time and Health shall give Leave, I will
 “ conceal nothing from you herein. I will
 “ Confess mine own Shame, to the Confusion
 “ of the Devil; I will say with the Apostle,
 “ 1 Tim. 1. 13. *I was received to Mercy, for I*
 “ *did it Ignorantly.* In the Days of King Ed-
 “ ward, I was drawn to Dispute against cer-
 “ tain Positions of *Peter Martyr’s*: Howbeit,
 “ out of a natural Inclination, I have always,
 “ so far as I could, avoided Controversies and
 “ Disputations. And when I was but a
 “ young Divine, and had found out, by
 “ holding that Disputation, that the Foun-
 “ dation whereto I trusted, was not so solid
 “ as I formerly supposed it, I thereupon be-
 “ gan somewhat seriously to read over the
 “ Scriptures and Writings of the Fathers,
 “ that I might confirm myself in my receiv-
 “ ed Opinions. But God freed my Mind
 “ from that prejudicate Conceit, by little and
 “ little, and the Zeal which I had for the
 “ Popish Religion began to cool in me, eve-
 “ ry Day more and more. But on the other
 “ Side, I felt certain sparkling Desires, which
 “ urged me to search out the Truth. In the
 “ mean while I repaired to the Bishop of
 “ *Durham*, that I might be further instruct-
 “ ed; who told me, *That in the Matter of Tran-*
 “ *substantiation, Innocentius the Pope, the third*
 “ *of that Name, had done unadvisedly, seeing he*
 “ *had made it an Article of Faith.* And he did
 “ further

“ further Confess, *That the Pope had committed*
“ *a great Fault in that touching Indulgencies,*
“ *and other Things, he had taken no better Order*
“ *for the Quiet of the Church.*

“ Afterwards I conferred with Dr. Redman,
“ in whom I reposed much Hope, in regard
“ of his eminent Vertues, and great Scholar-
“ ship: He affirmed unto me, *That the Book*
“ *of Common-Prayer was an Holy Book, and a-*
“ *greeable to the Gospel.* These Things cast me
“ into many distractivè Thoughts. After
“ this, one of the Fellows of *Queen’s Colledge*
“ in *Oxford*, told me, that he heard Dr. Ched-
“ sey saying among his Friends, that it must
“ come to this Point, *That the Protestants*
“ *must grant us a real Presence of Christ in the*
“ *Sacrament, and we likewise give way unto them*
“ *in the Opinion of Transubstantiation, and so we*
“ *shall accord.* Dr. Weston made a long Ora-
“ tion touching the Supper of the Lord to
“ be administred under both Kinds.

“ Mr. Morgan told me, that Dr. Ware, a
“ Man most Famous for Life and Learning,
“ had affirmed unto him, *That the Principal*
“ *Sacrifice of the Church of God, was the Sacri-*
“ *fice of Thanksgiving.* This was his Answer,
“ when I had demanded of him, what could
“ be said for the Sacrifice of the Mass. The
“ most learned Bishops in this Kingdom, at
“ that Time, confuted the Primacy of the
“ Pope, both in Words and Writing.

“ Mr. *Harding*, being newly returned Home
“ out of *Italy*, in a long and famous Oration,
“ so plainly set out, and painted to the Life,
“ the Friars and unlearned Bishops, who had
“ met at the Council of *Trent*, in their Green
“ Gowns, that it bated in me, and in very
“ many others, a great deal of that Opinion
“ and Confidence, which we had reposed in
“ General Councils.

“ These Things, and many others, gave
“ me occasion diligently to search the Scrip-
“ tures and Writings of the Fathers; whence
“ I had begun to observe very many, and
“ very great Abuses, and some Enormities,
“ used, and as oft defended in Popery, and
“ to judge Reformation necessary on the o-
“ ther Part. Whilst I went on in this Man-
“ ner, I was over-ruled, by the Perswasions
“ of some Friends, to accept of a Parsonage,
“ whereunto I was drawn against my Will.
“ If I offended God, in undertaking the
“ Charge before I was a more sufficient
“ Scholar, and better grounded in Religion,
“ I ask God Forgiveness. Nor do I doubt
“ but I have obtained Mercy in his Sight.
“ Before I entred upon that Parsonage, I
“ preached before King *Edward* at *Greenwich*,
“ a Sermon which had the Approbation of
“ many good Men.

“ The Lord Treasurer, being at that Time
“ Secretary, obtained for me, from the King,
“ Licence, as a general Preacher throughout
“ the

the Kingdom, so long as the King lived ;
 which Time fell out to be not much above
 the Space of Half a Year after. In my
 Sermons, I handled those Points wherein
 I was best grounded, and wherein I was
 undoubtedly resolved out of the Scriptures.
 I examined the Mass, and the Abuse, so
 far as I was Able to observe at that Time,
 consisted in the too much Reverence, and
 grosser Worship of the People ; because I
 believed not Transubstantiation. Never-
 theless, at some Times I read Mass, but
 seldom, and privately. Then was I forth-
 with sent beyond the Seas, that I might
 over-see the Printing of my Lord Bishop
Tunstall's Book touching the Eucharist, with
 two or three Books more, as you know, at
Antwerp : Where I beheld, for the Space of
 three Years, at *Paris*, *Antwerp*, and *Lovain*,
 and in some other Places, very gross Ido-
 latri.

This Thing did more and more estrange
 me from the Popish Religion ; most of all,
 because the learned Papists did, in their
 Disputations in Schools, deny the Adoration
 of Images, yet allowed the intolerable A-
 buse thereof in their Churches. And now,
 whilst with all earnestness I advised with
 the Holy Scriptures, and Writings of the
 Fathers, I observed many Things alienated
 my Heart from the Popish Church. I ob-
 served in that Church, notable Corruptions

“ of the Doctrine of the Bible, many Things
 “ in the Sacraments instituted against Scrip-
 “ ture; some Sacraments lately added: In
 “ the Sacrament of the Supper, the one
 “ Half taken away: The Fiction of Tran-
 “ substantiation brought in: Traditions of
 “ the Church made equal to the Word of
 “ God, and to the Holy Scriptures, and to
 “ be embraced with the same Pious Affection:
 “ The Worship of Images brought into the
 “ Church: All Things performed in the
 “ Church, before the People, in an unknown
 “ Language: But above all the rest, the Que-
 “ stion concerning Antichrist troubled me
 “ most, because it seemed not to me a safe
 “ Thing, to make a Separation from the Po-
 “ pish Church, except I were first fully re-
 “ solved, that the Pope is Antichrist: And
 “ in this Point I cannot easily express, with
 “ how many Difficulties and Distractions I
 “ was daily opposed. Afterwards I was sent
 “ for home again by the Bishop, who con-
 “ ferred upon me the Rectory of *Essington*
 “ where, when I had endeavoured to be con-
 “ stant in Preaching, I observed, that I had
 “ on a sudden procured to myself many and
 “ heavy Enemies thereby: For I had preach-
 “ ed against Plurality of Benefices and Non-
 “ residency. Mine Adversaries cried out
 “ *That all such as broached that Doctrine would*
 “ *prove Hereticks quickly.* Others were much
 “ displeased with me, for that I had preach-

" Repentance and Salvation by Christ. They
 " laid to my Charge, that I did not make
 " whole Sermons about Transubstantiation,
 " Purgatory, Holy Water, the Worshipping of
 " Images, the Invocation of Saints, and the
 " like ; which they could never hear come
 " from me. And by how much the People
 " were more earnest to resort to my Sermons,
 " so much the more eagerly they took Of-
 " fence, and hated me. A very small Mat-
 " ter brought me into Danger. An honest
 " Matron, because in her Pangs of Child-
 " birth she had often called upon God, was
 " grievously check'd by the other good Wo-
 " men, because she had not called upon the
 " blessed Virgin. To whom she made An-
 " swer, *I have heard (saith she) a certain fa-*
 " *mous Preacher, one Gilpin, a Man that came*
 " *lately out of France ; if he will advise me to*
 " *call upon the Saints, I will take his Counsel in*
 " *that Point.* I told them, That I durst not
 " perswade any one to invoke the Saints,
 " but that those who call only upon God for
 " Help, in all their Dangers, have a Com-
 " mandment from God so to do, and a firm
 " Promise for the infallible Comforting of
 " their Conscience. This occasion stirred me
 " up many Foes. In the meanwhile I often
 " conversed with learned Men, my very lov-
 " ing Friends and Kindred. I demanded,
 " How it came to pass, that there was no
 " Reformation of so many Abuses touching
 " Images,

“ Images, Reliques, Pilgrimages, Buying and
“ Selling of Masses and Trentals, with ma-
“ ny other Errors, which in the Time of
“ King *Edward*, the Papists had not only con-
“ fessed to be Superstitious, but had promis-
“ ed Reformation of them; and professed,
“ that it was meet the Church should be
“ purged of them: Which Thing, they said,
“ they would gladly do, if ever the Power
“ came into their Hands again. When I
“ asked of them, In which of these Points
“ Reformation should begin; in expectation
“ of which Thing I returned from *Paris* the
“ more willingly, Answer was made unto
“ me, that no Way must be given to the
“ Ignorant Multitude. If (say they) we
“ once Confess any Errors at all, they will
“ straightway cry out, that many other
“ Things also are worthy to be reformed,
“ besides those which we shall yield unto
“ them; and so they will be still growing
“ upon us, that we shall never have done
“ Reforming. These Things wounded me
“ grievously, and drave me to seek out for
“ Peace of Conscience. After these Things,
“ having preached two or three Sermons at
“ *Newcastle*, I began to explain my Conscience
“ more at large, where there were gathered
“ twelve or thirteen Articles against me,
“ and sent to the Bishop. And now had mine
“ Adversaries of the Clergy, whom I had
“ grievously provoked, obtained what they
“ had

“ had long looked for : Nor would they give
“ over, until the Bishop had called me be-
“ fore their Faces, to examine me in the
“ Point of the Sacrament. The Bishop shew-
“ ed me as much Favour, I suppose, as he
“ durst. In Transubstantiation he would not
“ trouble me ; only he inquired concerning
“ the Real Presence, which I granted, and
“ so was freed out of that Danger. And as
“ touching the Real Presence, I found not my
“ self fully resolved ; I supposed, that therein
“ lay hid a Mystery above my Capacity. Ne-
“ vertheless, my Conscience did sometimes
“ chide me, for that I had, before them,
“ yielded in exprefs Words, to a Point which
“ seemed to me Doubtful. But I hoped, that
“ God would Pardon my Ignorance, and, in
“ Time, bring me to a greater Light of
“ Knowledge.

“ The Winter following Queen *Mary* de-
“ parted this Life, and then I had begun to
“ explain my Mind more fully. For before
“ that Time (for I must needs confess the
“ Truth) Weakness, Ignorance, and the Ter-
“ rors of mine Adversaries, had somewhat
“ restrained me. About Easter, I was accus-
“ ed to the Bishop upon many Articles, both
“ out of the Diocese of *York*, and of *Dur-*
“ *ham* ; all which Things, nevertheless, hurt
“ me no farther than thus, that the Bishop,
“ incited thereto by the Complaints of my
“ Adversaries, struck my Name out of his
“ last

“ last Will and Testament, forasmuch as the
 “ *Plebeians*, and ordinary Sort of People, were
 “ extremely offended with me. Now I, in
 “ that I lost the Bishop’s Executorship, found
 “ myself eased of a great Burthen, and was
 “ glad thereof. But as for the Favour of the
 “ Multitude, I hoped, in Time, through the
 “ Goodness of God, to recover it again, that
 “ my Preaching might Profit the more to
 “ Edification; for otherwise, I never desired
 “ the Love of the Vulgar. In Harvest came
 “ the Visitors, and Dr. *Sands* sent for me to
 “ *Aukland*, and appointed me both Time and
 “ Place to preach against the Primacy of *Dur-*
 “ *ham*. But he himself Preaching the Day
 “ before, whilst he seemed utterly to deny a
 “ Real Presence, had so wounded my tender
 “ Conscience, that the Night following I
 “ could not Sleep at all; and I was much
 “ troubled in my Mind, whether I should
 “ Preach the next Day, or not. At the last,
 “ I went almost out of my Bed into the Pul-
 “ pit, where, I know not how it happened,
 “ whether through my disquiet of Consci-
 “ ence, or want of Sleep, or in that I had
 “ offended God, to go up against my Con-
 “ science, but methought I did never feel such
 “ a want of Utterance; and yet, in my Judg-
 “ ment, I had provided Matter enough, and
 “ weighty Reasons. The next Day, all the
 “ Ministers in the Diocese were met to Sub-
 “ scribe. Now so it was, that in a Point or

"two of the Articles, my Conscience did not
"appear to me so well resolved as I could
"have wished. Therefore I stept a little
"out of the Way, hoping that I might e-
"scape from being called. But when my
"Curate came to the Book, who, I supposed,
"would never have stood at it, by reason of
"some Discourse I had formerly with him,
"he withdrew himself as unwilling to sub-
"scribe; and thereupon I was called for, and
"the Book held out unto me; when straight-
"ways I had these Thoughts in myself: My
"greatest Confidence is reposed in this Reli-
"gion, because it giveth Glory to God, and
"Authority to the Word of God, for rooting
"out of Superstition and Human Doctrines.
"Only mine Heart doubteth in certain Points
"of smaller Consequence, which God (as I
"hope) shall in Time reveal unto me. If I
"shall refuse, I shall be a Means to make
"many others to refuse, and so consequently
"hinder the Course of the Word of God.
"Therefore I subscribed, and the Night fol-
"lowing, I sent unto Dr. Sands, my Protesta-
"tion touching those two Points which had
"troubled me. He being nothing offended,
"took my Protestation very courteously: So
"my Curate subscribed also, and the Day
"following fell sick; and whilst I was gone
"along with the Visitors to *Kendall* and *Lan-*
"*caster*, he dy'd before my Return, having
"not been sick a whole Week. Some sup-
"posed

posed that Subscription killed his Heart; others said, his Infirmary proceeded from excessive Drinking; God only knoweth what was the Cause of his Death.

In process of Time, methought I grew more and more strengthened and resolved: But I will confess the Truth, I had many and grievous Temptations, which would not let me Sleep for many Nights, and drove me, betwixt sleeping and waking, into such Dreams, as I think few Men ever had the like. My Nature did ever desire to avoid Controversies. My chiefest Comfort and Endeavour was, to preach Christ, and Salvation through Christ, Plainly and Sincerely; and to Comfort myself in the most sweet Promises of Holy Scripture, and in pouring out my Prayers to God. The insatiable Covetousness, that could be restrained by no bounds of Temperance and Moderation, together with the Pride and carnal Liberty, and other Vices of that Rank, which reigned among all Sorts and Degrees of People; but most of all in us the Priests and Ministers, who ought to be, as we are termed, *The Salt of the Earth*, have oftentimes broke my Sleeps. But recovering, I quieted myself in God, saying, Surely how much more the Iniquity of Men doth abound, so much the more Glorious shall God appear in Purging, Sanctifying, and Preserving his elect People in
the

“ the midst of a froward Generation. I was
“ ever solicitous and wary either in Subscrip-
“ tions or Oaths, not to be caught in a Trap.
“ It appeared enough to me, and sufficient
“ for the Doctors of the Church, that all
“ Men were satisfied in the Scriptures, and
“ the Articles of the Faith, in other Things
“ as they are agreeable to Scripture; because
“ the Holy Scripture ought to hold sovereign
“ Place and Preheminency above all the Writ-
“ ings of all Men. I remember, when I
“ went to be admitted into Orders, by the
“ Bishop of Oxford, that the Bishop's Chap-
“ lain did administer an Oath unto us, that
“ we should allow the Ordinations already
“ made, or hereafter to be made.

“ Touching which Oath, when we consi-
“ der'd somewhat seriously what it was to ob-
“ lige our selves to Ordinations to come,
“ concerning which we could resolve upon
“ nothing; these Things not only much di-
“ stracted me, but troubled Nine or Ten more
“ who were Sworn with me, Men far better
“ Scholars than myself. For my Part, I re-
“ solved to be Sworn to no Writings, but
“ with this Exception, so far only as they
“ are agreeable to the Word of God. Now,
“ how much it distressed my Mind, that an
“ Oath should be exacted in doubtful Cases,
“ I have explained in another Discourse, for
“ the Quiet of my Conscience. And this I
“ may boldly say, that since I took the Course

“ to

“ to explain mine Infirmities by Writing, nor
 “ fearing who took Notice of them, so that
 “ it might Benefit myself, or others, I have
 “ found exceeding Peace of Conscience, and
 “ am, Day by Day, more edified and con-
 “ firmed, by the Reading of Scriptures. And
 “ in this Case, I Praise God, that when I
 “ found myself most distressed and weak, my
 “ Faith in the Mercies of God was so firm,
 “ as I assure myself, that if at that very In-
 “ stant I should Die, yet I have had, and do
 “ retain that Confidence, that these Distrac-
 “ tions could nothing hinder my Salvation.
 “ I am resolved with St. Paul, *I have obtained*
 “ *Mercy, for I did it Ignorantly*; and with Job,
 “ *Although the Lord kill me, yet will I trust in*
 “ *him*. Yet I have full many a Time asked
 “ God Mercy for these Offences, Infirmities,
 “ Ignorances, and all other Things, and will
 “ ever do so whilst I live in this World. God
 “ be Mercifull unto us all.”

Thus far Mr. Gilpin.

Thou seest (Reader) Mr. Gilpin's upright
 Dealing: He speaketh nothing of his own
 Vertues, but he is wholly taken up with the
 Acknowledgment and Enumeration of his
 Weaknesses. Perhaps some Criticks will
 laugh at the Simplicity of the Man; but I
 herein admire his Apostolick Spirit, who, af-
 ter the Example of blessed St. Paul, dares not
 boast

boast of himself, but boasteth in his Infirmities, that Christ may dwell in him. Nevertheless, howsoever he is wholly taken up with declaration of his own Infirmities, and hath of set Purpose spoke nothing of his own Vertues, yet this is apparent, that he was twice accused by his Back-friends, to Bishop *Tunstall*, in the Days of Queen *Mary*. But Bishop *Tunstall*, who abhorred to shed Blood, was a sweet Defence to Mr. *Gilpin*, against the divers Informations of his Enemies. At the last, he was accused to *Bonner*, Bishop of *London*, who gave Order to a Messenger for his Apprehension.

Mr. *Gilpin* perceived the imminent Danger (for he had Notice, that a Messenger was dispatch'd to attach his Body) and perceiving the Relief which he had found in *Tunstall's* Clemency would now fail him, he prepared his Holy Soul for Martyrdom, commanding *William Airy*, the Steward of his House, to provide him a long Garment, that he might go the more Comely to the Stake. But the sudden Death of Queen *Mary*, freed the Man from this Danger.

After the Publication of the Counsel of *Trent*, when by Chance, there happened some Discourse betwixt Mr. *Gilpin* and *Thomas Levery*, and *Levery* had asked the Question, What Mr. *Gilpin* thought touching that Council? "The Fathers of the Council of *Trent*" (saith he) have done the Church a very
"shrewd

“ shrewd Turn: For that which was Indifferent before Times, they leave not so now.

“ I remember, that Bishop *Tunstall* often told me, that Pope *Innocent* the third had done very unadvisedly, in that he had made the Opinion of Transubstantiation an Article of Faith: Seeing, in former Times, it was free to hold or refuse that Opinion.

“ Moreover the Bishop told me, that he did not doubt but that himself, if he had been in that Council, could have prevailed with the Pope, to have let that Business alone. And what he judged concerning Transubstantiation, the same may a Man resolve touching all Popery, after the Publication of the Council of *Trent*; for that which was Indifferent before, now they do not suffer so to be. Therefore I suppose, that the Times of our Fore-fathers, though oppressed with much Ignorance, were Happier far than succeeding Ages can be under the Papists; because they have now altered, in the Council of *Trent*, many Institutions of the Ancient Church. For whereas they have placed a Part of the Rule of Faith in Traditions, that is a Thing which was never done in the Church before. Many Things which were permitted to be Taught in the Church formerly, touching Justification and the Sacraments, are not now tollerated. And upon these Occasions, the Fathers of the Council of
“ *Trent*

"*Trent* have laid upon other Churches a necessity of making a Separation from the Church of *Rome*; wherein, methinks, they have not dealt very advisedly; for the Church is thereby distracted into Differences and Factions, and whatsoever was formerly Indifferent in doubtful Points, the Fathers of *Trent* have made it all Necessary, and took upon them a very hard Task."

There were some Papists, who perceiving Mr. *Gilpin* quite alienated from the Popish Religion, which he had first been of, in the Days of his Ignorance in his Youth, took many Courses to have recalled him, if they could possibly. Amongst them was one *Thomas Gelthrope*, a Man well descended, and a Kinsman of Mr. *Gilpin*'s. This Man wrote a Letter to Mr. *Gilpin*, wherein he dealt earnestly with him, not to forsake the Religion of his Forefathers. In that Letter, *Gelthrope*, amongst other Things, inserted these Words.

"You have a great and good Report, both at *London*, and in all other Places: And I am of this Opinion, that either you will do the Church a great deal of Good, if you adhere unto it; or else (which God forbid) you will stir up more Mischief in the Church than ever *Arius* did. That Sin aboundeth, it is not the Fault of the Mass, or of the Mattins; but the Pernicious Doctrine and Filthy Life of the Clergy, and others. They have already reformed the

“ Communion, and have published a Book
 “ of the reformed Liturgy. But this Reformation hath not removed the Evil, because
 “ we see the People grown far Worse than
 “ before.”

These Things I found out amongst Mr. *Gilpin's* Papers; but I could not Possibly get any more out of them, the most of them were so exceeding worn and defaced.

Unto this Letter Mr. *Gilpin* made Answer, which I found entire.

The Letter had this Superscription.

To his Cousin Tho. Gelthrope.

And thus it was.

“ GRACE and Peace. Your large Letter was brought unto me, when I
 “ had small Leisure to answer it, as he can
 “ tell you, who bringeth back this unto you:
 “ Howbeit, I thought it not fit to let him
 “ come back without an Answer; albeit the
 “ Conclusion of your Letter gave me small
 “ Encouragement to Write. For who would
 “ take the Pains to write unto you, seeing
 “ you are fully resolv'd and determin'd, as
 “ you Affirm, never to be perswaded from
 “ your Opinions, by any Argument a Man
 “ can bring?

“ I

“ It could not chuse but be a most grievous
“ Thing to the Prophet *Jeremy*, when he
“ cryed out to the People, *Hear the Word of*
“ *the Lord*, that they should Answer with a
“ Stiff Neck, *We will not hear*. But let us
“ leave these Things to the Divine Operation,
“ which is able to mollify your Heart, and
“ to *Open the Ears of the deaf Adder that stop-*
“ *peth the same against the Voice of the Charmer,*
“ *charm he never so wisely*. You look back
“ upon the Ages Past; you would do well if
“ also you look farther back to the Times of
“ the Patriarchs, the Prophets, of Christ,
“ and his Apostles, and other Holy Men;
“ with whom if you advise, without Preju-
“ dice of blinded Affection, they will lead
“ you far from that Blindness, from that Er-
“ ror; I may well say, from that gross Ido-
“ latry, which crept into the Church while
“ *Men Slept*.

“ Whereas you are grieved at the Fall of
“ Monastries, and Suppression of Abbeys; I
“ am Sorry you should be blinded in this
“ Case. For very many of your own Reli-
“ gion have confessed, that they could not
“ possibly Subsist any longer, because the
“ Cry of them, like the Cry of *Sodom*, was
“ ascended into the Ears of God. Their So-
“ domitical Crimes were so Manifest, that
“ they could not be longer concealed; the
“ Lord could indure those Wicked Men no
“ longer. But if you call to Mind, what

“ Enemies those Men were to the Ministry
“ of the Word of God, taking away most
“ Sacrilegiously the maintenance allowed for
“ the Ministers of the Word, hardly leaving
“ in the most Countreys any one Rectory un-
“ spoiled, you would easily judge that those
“ Men could not possibly stand and flourish
“ any longer. This is the Fruit of *Luther's*
“ Doctrine, and the whole Word of God tru-
“ ly Preached, that God shall destroy that
“ wicked one with the Breath of his Mouth.

“ Whereas you say, that he which cometh
“ to God must believe, I wish you would
“ consider that Thing rightly, that Faith and
“ Religion can never find Peace and Quiet,
“ but in the Sacred Word of God. Faith
“ cometh by Hearing, and Hearing by the
“ Word of God. Whence it cometh that
“ who so believeth in Bulls, Indulgences, Im-
“ ages, and many other vain Constitutions
“ of Men, cannot possibly have true Faith.
“ All those Things vanish away, wheresoever
“ the Word of God hath Power and Autho-
“ rity. That rest which you say that you
“ find in the Church of *Rome*, your Catholick
“ Church forsooth, if you take not the bet-
“ ter heed, will undoubtedly fail you in your
“ greatest Necessity. You say that you do
“ not find in that Religion any Thing oppo-
“ site to the Gospel. But if you look nar-
“ rowly into it, you may see in that Religion
“ the Word of God rejected, the Golden Le-
“ gende

" gends and Festivals, with Bulls, Indulgences"
 " and many other Things of that Sort for
 " the most part obtruded upon Men, instead
 " of the Word of God. But here is a large
 " Field, and I want leisure. I hope I shall
 " get Opportunity to write unto you more
 " at large concerning these Things. God
 " open your Eyes that you may see the Abo-
 " mination of that City which is Built upon
 " seven Hills, *Apoc. 17.* Look over *Hierome*
 " upon that Place. If in that Church the
 " Sacraments be corrupted, will you reject
 " the Grace of God when he openeth the
 " Eyes of his Servants to reform these Cor-
 " ruptions? Beware of that fearful Sentence
 " of *St. John*, *He that is filthy, let him be filthy still.*
 " You alledge that if you should now begin
 " to drink of another Cup, &c. quite forget-
 " ting, that in the Church of *Rome* yourself
 " and all other Laymen are utterly excluded
 " from the Cup, contrary to the manifest
 " Commandment of God, *Drink ye all of this.*
 " Your learnedest Doctors of *Lovaine* with
 " many others, were not able to defend so
 " great an Abuse of the Supper. If you call
 " us Hereticks, and fly from us, because we
 " have forsaken so great Abuses, Superstitions
 " and Errors, to the End, that we might draw
 " near to the Sacred Word of God, and Holy
 " Institutions of Christ, we can appeal from
 " your uncharitable Prejudice, and are able
 " to say with *St. Paul*, *I little esteem to be judg-*

"ed of you, it is the Lord which judgeth me.

"But you alledge that it is a perillous

"Thing to hear our Sermons. So said the

"Persecutors of Saint Stephen, Acts 7. and

"stopped their Ears. So spoke *Amazia* touch-

"ing *Amos* the Prophet, *Amos* 7. The Land is

"not able to bear all his Words. Like unto

"which are those whom *David* compareth

"to the Deaf Adder which stoppeth her Ears,

"*Psal.* 58. Like to whom were many in the

"Time of the Apostles Unto whom the Gospel

"was hid, in whom the God of this World hath

"blinded the Minds of Unbelievers, that the

"Light of the Gospel should not shine upon them.

"Touching those Roman thunderclaps, there

"is no great Cause why we should be afraid,

"those Bugbears were invented to affright

"Children, they are not to be feared by Men

"of Years. *Erasmus* calleth them *Bruta ful-*

"*mina*, foolish false-fires. If there were in

"the Pope and his Cardinals, who curse us

"with so much Bitterness, but the least re-

"semblance of *Peter* and *Paul*; had they the

"fervent Charity of those Holy Men, and

"their exquisite Diligence to feed the Flock

"of Christ Day and Night, with other Apo-

"stolick Vertues: Then were their Threats

"to be feared: But they have changed the

"Humility of *Peter* into the Pride of *Lucifer*,

"the Poverty and daily Labours of the Apo-

"stles into the Riches of *Cressus*, and into the

"Laziness

“ Laziness and Luxury of *Sardanapalus*. To
 “ conclude, what agreement is there betwixt
 “ Light and Darkness? God hath promised in
 “ the second of *Malachy*, that he will Curse
 “ their Blessings, or turn their Blessings into
 “ Curses, who consider not in their Hearts to
 “ give Glory unto his Name. See *Hierom* up-
 “ on the third of *Isaiah*: *Those which call you*
 “ *blessed, seduce you*: How many Thousands
 “ of Men are seduced by Indulgences, which
 “ are extended to many Thousands of Years,
 “ if the Price be according? The World se-
 “ eth and grieveth to behold how the Brothers
 “ of *St. John’s* Hospital, had granted Licences
 “ to those who had laid violent Hands upon
 “ themselves to enjoy the Burial of other
 “ Christians, with many such like flattering
 “ Fictions. As touching the Life of your
 “ Grandmother, I never heard but well; but
 “ I suppose she was a superstitious Woman.
 “ If she kept you at Home with her out of
 “ her tender and natural Affection only, and
 “ not to prevent your Knowledge of the Go-
 “ spel, I shall desire Pardon for my mistaking.
 “ Yet many Men are perswaded that she and
 “ your Uncles with-hold both from yourself
 “ and your Sisters, a great part of the Portion
 “ which was left unto you. But let these
 “ Things pass: Seeing I have not been able
 “ to effect, nor have effected as yet any Thing
 “ for you; that Money which was given to me
 “ by Legacy, I will bestow upon your Sister,

“ if it please her, with some Addition also;
 “ because I am perswaded she hath more
 “ need of it.

“ As concerning the Catholick Church,
 “ God is my Witness, that it is the whole
 “ Desire of mine Heart, and mine assured
 “ Confidence, that I shall Die a Member of
 “ it. But if I should be so far misled by
 “ the pompous Outside of the Church of
 “ Rome, as to approve of those intollerable
 “ Abuses, Superstitions and Idolatries, which
 “ so many ways Rob God of his Honour, I
 “ should not believe myself a Member of
 “ Jesus Christ. If you approve of no Inter-
 “ pretation of Scriptures but what proceeds
 “ from Rome, you may easily Affirm what-
 “ soever you please. There is nothing so ab-
 “ surd, or so contrary to the Truth of the
 “ Eternal God, which may not be wrested
 “ by their corrupt Glosses, as it may seem
 “ to serve to a Wicked Cause. With such
 “ kind of Men is no Disputation to be held.
 “ As for that which you infer touching *A-*
 “ *rius*, and the rest of that Rank, it is no-
 “ thing to the Purpose. For all the Writings
 “ of the Prophets, together with other ma-
 “ nifest Scriptures, whereunto we ought to
 “ have Recourse in Doubts of this Nature,
 “ and to be concluded by them, do evident-
 “ ly confound *Arius*, and all the rest of his Par-
 “ takers. *Consubstantiality*, which the Greeks
 “ call *ὁμοούσιον*, is confirmed by very many e-
 “ vident

vident Testimonies of Scripture. But so
 is not *Transubstantiation*, which hath so
 molested the Brains of *Scotus*, *Occam*, *Biel*,
 and all the School Divines, that many a
 Time they are shrewdly put to it, what
 they had best to say for removing the Ab-
 surdities which arise therefrom. There-
 fore it is apparent, that it is a meer Fiction
 without any Foundation of Scripture. So
 that *Scotus* (as Bishop *Tunstall* did many
 Times ingeniously Confess) was of Opini-
 on, that the Church might Better, and
 with more Ease, make use of some more
 commodious Exposition of those Words in
 the Holy Supper. And the Bishop was of
 the Mind, that we ought to speak Reve-
 rendly of the Holy Supper, as did the An-
 tient Fathers; but that the Opinion of
Transubstantiation might well be let alone.
 This Thing also the same Bishop *Tunstall*
 was wont to Affirm, both in Words and
 Writings, That *Innocent* the Third knew
 not what he did, when he put *Transub-*
stantiation among the Articles of Faith:
 And he said, that *Innocentius* wanted learn-
 ed Men about him; and indeed (saith the
 Bishop) if I had been of his Council, I
 make no Doubt but I might have been A-
 ble to have dissuaded him from that Re-
 solution. When Mr. *Chedsey* said, That the
 Catholicks should do well to give way in
 the Article of *Transubstantiation*; I heard
 not

“ not himself speak the Words, but one which
“ heard him, told me.

“ Whereas you Write touching the Im-
“ prisonment of him, and others; truly I am
“ of the Opinion, that as for this present
“ Life, they live most Quietly. Nor do I
“ think that themselves could have made
“ Choice of a more retired kind of Life, if
“ the Sting of Conscience trouble them not,
“ for maintaining a Cause that is not Good,
“ but Built upon the Sand.

“ But if you will needs have it, that Men
“ must of necessity Connive at the Beastly
“ and Abominable Lives of so many *Roman*
“ Bishops [above Thirty] you may also find
“ Fault with our Saviour himself, for disco-
“ vering so plainly the pernicious Enormities,
“ both of the Pharisees (who in those Times
“ were accounted, forsooth, the Holy Fathers)
“ and also of their Fathers then dead. You
“ may Blame also the Prophet *Esay*, who will
“ not have Evil Men to be called Good; de-
“ nouncing a Curse against that Man, who
“ calleth him Holy that is not Holy. Find
“ Fault also with Saint *Bernard*, who calleth
“ them, the Ministers of Antichrist. Those
“ Things, which other Godly Men have
“ Written to this Purpose, do worthily Ex-
“ cuse us. He blameth those Things openly,
“ concerning which he Confesseth, that it is
“ a Shame to speak: I reveal not hidden
“ Things (saith he) but I reprove Things
“ publicly

“publickly known; unto which Thing we
“are even obliged by the Commandment of
“God, *Esaiah* 58. 1. *Shew my People their Sins.*
“Where you say, that five Sacraments are
“rejected by us; you do not say well (re-
“jected) for we use them Reverendly, ac-
“cording to the Word of God, nor do we
“take away the Name of a Sacrament, as
“the Word Sacrament is generally used, as
“was the Washing of Feet, and many other
“Things which may retain the Name of a
“Sacrament in general, as also they do a-
“mong the Fathers. But the Ancient Fa-
“thers, and some School-Men do affirm, that
“only *Baptism*, and the *Eucharist*, are pro-
“perly called Sacraments. It is also the Te-
“stimony of *Bessarion*; We read (saith he)
“of these two Sacraments only, manifestly
“delivered in the Gospel. I wonder at you,
“that you do so Wrest the Words of St.
“*Paul* to such a Sense, as that out of those
“Words, all the Ceremonies of the Mass
“may be established: Whereas you cannot
“be Ignorant, that the greatest Part of them
“hath been added many Ages after, by the
“Bishops of *Rome*.

“We Read also, That the Apostles Confe-
“crated with the Words of the Gospel, and
“with the Lord’s-Prayer. Moreover, where-
“as St. *Paul* had even at that Time ordain-
“ed already, that the People should not on-
“ly eat the Bread with the Minister (as his
“own

own Words do manifestly Prove) but also
 drink of the Cup. You see how these Fel-
 lows have utterly Robb'd the Church of
 that Ordination of Christ and his Apostles:
 But how Justly, or by what Authority they
 have done thus, let themselves look unto
 it: I could never, in my Reading, find out
 the Ground of that Authority. I find the
 Contrary, to wit, that all Men are alto-
 gether forbidden to alter any Thing touch-
 ing the Word and Will of God, delivered
 in the Holy Scriptures.

You say, That the Scriptures allow Pray-
 er for the Dead; and that you know this
 well enough. St. *Hierom* saith, That the
 Book of *Maccabees* is Profitable for Man-
 ners, not to establish Doctrine. You alledge
 that St. *Augustine* doubted in many Places,
 Whether there be a Purgatory. If that
 be a doubtful Point, then it is not to be
 obtruded as an Article of Faith; but to
 be left Indifferent; for Faith is a Substance,
Heb. 11. 1. and Faith ought not to waver,
 saith St. *James*. The Bishop of *Rochester*
 writeth concerning *Purgatory*, that amongst
 the Ancients, there was either little or no
 mention of it. And so long as there was
 no Care taken for *Purgatory*, no Man sought
 after *Indulgences*. And so those innumera-
 ble Gains by Pardons, were never known
 before *Purgatory* was found out.

What

“ What shall we now say is meant by those
“ Words of St. Paul, *Esteeming Gain Godliness*,
“ if this be not it? This Mart hath fed, and
“ still doth feed many Idle Bellies, who stout-
“ ly drive away the Word of God to the best
“ of their Ability, that they may not lose
“ their Swine. Howbeit, at the last the
“ Truth shall Prevail, however these Men
“ have conspired together against it.

“ As touching that which you add concern-
“ ing the *Invocation of Saints*, St. Augustine
“ exhorteth us, rather to stand to the Scrip-
“ tures, than either to his Writings, or the
“ Writings of others: And not to build upon
“ his Writings without the Authority of
“ Scriptures. And surely, in this Point my
“ Conscience is resolved, that there is no one
“ Point of all those which are controverted,
“ that is proved by more evident Testimo-
“ nies of Scripture, than this, that God alone
“ is to be prayed unto, and through One Me-
“ diator, namely, *Jesus Christ*. Rom. 10. 13.
“ *How shall they call on him in whom they have*
“ *not believed?* We must believe in God on-
“ ly, therefore he only is to be prayed unto:
“ That Distinction touching *Invocation* and
“ *Advocation*, that albeit you allow not the
“ *Invocation of Saints*, at the least you al-
“ low their *Advocation*, is Frivolous: Be-
“ cause, as those Men Rob Christ of his Ho-
“ nour, who seek another Mediator, so these
“ are no less Injurious to Christ, who seek
“ another

“ another Advocate, because we have *Christ*
 “ *an Advocate with the Father*, 1 John 2. 1.
 “ and *Eesai. 63.* affirmeth, that *Abraham*
 “ *knoweth us not.* Truly I assure myself, that
 “ *Abraham*, the Father of the Faithful, is no
 “ less a Saint than any other of the Saints in
 “ Heaven. You say, you believe the *Com-*
 “ *munion of Saints*, which we also do all of
 “ us believe: But you inferr thereupon, that
 “ you understand not how there can be a
 “ Communion of Saints, if the Saints depart-
 “ ed do not Pray for us, and we call upon
 “ them for Assistance. But the Church of
 “ Christ understandeth the Communion of
 “ Saints farotherwise; for in the usual Phrase
 “ of Scripture, *Saints* are not understood to
 “ be those that are departed, and whose Souls
 “ are in Heaven, but those who are living
 “ here on Earth. Nor shall you, almost
 “ through the whole Scripture of the Old
 “ and New Testament, find the Name of
 “ Saint given to any Man, but that there-
 “ by is understood, a Saint living here on
 “ Earth. Yea, sometimes the Scripture speak-
 “ eth more expresly, as in *Psalme 16. 3.* *To the*
 “ *Saints which are on the Earth: All my Delight*
 “ *is in them.* If any Man ever had, or could
 “ have a Communion with the Saints in
 “ Heaven, surely *David* had it.
 “ But he expoundeth the Communion where-
 “ with he was acquainted, that is, the *Com-*
 “ *munion of Saints on Earth.* So *St. John*
 “ expound-

“ expoundeth this Point, 1 John 1. 3. What we
“ have seen and known that declare we unto you,
“ that ye also may have Communion with us, and
“ that our Communion may be with God, and
“ with his Son Jesus Christ.

“ First, All the Church of Christ have Com-
“ munion with the Apostolick Church, that
“ you may have Communion with us. Se-
“ condly, This Communion of Saints shall con-
“ sist in the Preaching of the Word, and in the
“ Participation of divers Gifts for the Edifi-
“ cation of the Church in Publick and Pri-
“ vate Prayers. Thirdly, But in pouring out
“ of our Prayers, we have Communion with
“ the Father and the Son, or with the Father
“ by the Son. Here is no mention at all, no
“ Respect had to Saints departed. This Com-
“ munion, according to the Words of Holy
“ Scripture, extendeth no farther than to the
“ Church on Earth. The Saints departed are
“ not called in Scripture, simply Saints, but
“ the Congregation of the First born in Heaven,
“ and the Spirits of Just and Perfect Men, Heb.
“ 12. 23. After this Life we shall have Com-
“ munion with them; but as for those who
“ require this Communion with them in this
“ Life, let them either produce from Scrip-
“ ture for what they say, or let them hear that
“ Sentence of our Blessed Lord, *In vain do ye*
“ *Worship me, teaching for Doctrines the Tradi-*
“ *tions of Men*, Mat. 15. 9.

“ I Con-

“ I Confess, That if you have respect to
“ the Use of this our Age, or some former
“ Ones, the deceased are called Saints; but
“ it is not the Custom of this or that Age,
“ but the Rule of the Holy Scripture, that is
“ propounded for our Imitation. But what
“ do we contend about this Point? Those
“ Men who stand so hard for Invocation of
“ Saints, shall grant it us to be a Thing In-
“ different: For indeed, it is the safest Way
“ to go to the Fountain of Mercy itself, and
“ let the Streams alone.

“ Nor suffer those Men to perswade you,
“ who say, That they Detract nothing from
“ God, by directing their Prayers to the
“ Saints: For no Man can detract from God
“ more than he who transferreth the Wor-
“ ship due to God alone, unto the Creature.
“ For Invocation is a Part of Divine Wor-
“ ship; and this Worship he communiceth
“ to no Creature, who will not give his Glo-
“ ry to another.

“ As for your Arguments touching Images,
“ and Fasting (which Point of Fasting, God
“ forbid that either I, or any one, should de-
“ ny; yea rather, we exhort all Persons to
“ the Practice of it, only we desire to have
“ the Superstition and wicked Opinions re-
“ moved) together with those other Argu-
“ ments touching Relicks, and Exorcisms in
“ casting out Unclean Spirits, forsooth, which
“ Thing, when it leadeth to Idolatry, is the
“ Sign

Sign of a False Prophet, *Deut.* 13. Altho'
 Answer might be made to all these with
 much Ease, yet because I now want Lei-
 sure, as being overladen with Employments,
 in regard that I am destitute of a Curate
 at this Time, and have a very large Parish
 to visit, and also my Body is Weak, and
 subject to faint with Weariness, being worn
 out with Pains-taking: Therefore, in all
 these Respects, I have thought it fitting to
 defer mine Answer unto these Points until
 another Time. If you be unwilling to
 come to *Houghton* upon Sunday next, be-
 cause you will not be an Offence to my Pa-
 rishioners (in which Case you cannot blame
 me, if I appear very Careful of my Pa-
 rishioners, in regard of the great Charge
 laid upon me) for it is apparent, in the
 Times of the Prophets, and in all succeed-
 ing Ages, since that the Vulgar People have
 been too too prone to Superstition, and a
 Mischief doth increase easily, and creep far-
 ther in one Day, than good Lessons in a
 whole Month: Therefore, Sunday excepted
 (unless you will come up into the Quire,
 which, in my Judgment, you ought not to
 refuse) if you come straightways after the
 Sabbath-day is ended, and depart about Sa-
 turday Noon, you shall be heartily Wel-
 come: Therefore that Excuse which you
 pretend, ought not to retard your Access.
 And although your last Conclusion does (as I

“ told you already) take away all Hope and
 “ Confidence from a Man who shall confer
 “ with you, yet I will not cease to hope bet-
 “ ter Things touching your Conversion, than
 “ you seem to hope of yourself. *St. Paul* had
 “ once a firm Resolution to die a *Pharisee*, and
 “ a Persecutor of *Christians*; but God had re-
 “ served for him the Treasure of Power and
 “ Mercy, to the End, that he might Ordain
 “ him to Preach that glorious Name which
 “ he had formerly persecuted.

“ I recommend you to the Goodness of
 “ Almighty God, which is Able, by the Spi-
 “ rit of Knowledge, to lead you into all
 “ Truth. Fare ye well.

From *Houghton*, the
 14th of October,
 1680.

Your loving Uncle,

BERNARD GILPIN.

So long as Bishop *Pilkington* lived, Mr. *Gil-
 pin* had a most kind Friend of him, after
 whose decease, *Richard Barnes* succeeded in
 the Bishoprick. This Man was somewhat
 offended with Mr. *Gilpin*; and hereby hang-
 eth a Story which I must fetch somewhat
 far: Mr. *Gilpin* was accustomed sometimes

to ride to *Oxford*, especially in his younger Years, when he was Able to indure Travel. Now it happened upon a Time, as he was upon his Way towards *Oxford*, that he espied by the Way-side a Youth, one while Walking, and another while Running. Mr. *Gilpin* demanded of him Who he was, whence he came, and whither he was going? He made Answer, That he came out of *Wales*; and that he was bound for *Oxford*, with intent to be a Scholar. Mr. *Gilpin* examineth the Youth, and findeth him a prompt Scholar in the *Latin*, and that he had a little smattering of the *Greek*. "And wilt thou, saith Mr. *Gilpin*, be contented to go with me? I will provide for thee." The Youth was contented; whereupon Mr. *Gilpin* took him along with him, first to *Oxford*, afterwards to *Houghton*, where he profitted exceedingly, both in *Greek* and *Hebrew*; whom Mr. *Gilpin*, at the last, sent to *Cambridge*. And this was that famous *Hugh Broughton*, so exceeding apt in learning the *Greek* and *Hebrew*, but a Man of a most inconstant Nature. For when Mr. *Gilpin* grew Old, whether it was in expectation of Mr. *Gilpin*'s Parsonage, or for some other Cause, it is reported that he procured Mr. *Gilpin* to be troubled and molested by the Bishop of *Durham*. Now so it fell out, that whilst the Bishop's Mind began to be turned from Mr. *Gilpin*, the Bishop sendeth unto him, and giveth him Notice, That it is his

Pleasure to have him to Preach at a Visitation, in Time and Place appointed: Which Thing fell out at the very same Instant, when Mr. *Gilpin* was preparing for his accustomed Northern Journey, to wit, amongst them of *Riddesdale* and *Tindale*: Wherefore he dispatched his Servant unto the Bishop, to make his Excuse unto him, and to inform his Lordship of the Reason of his intended Journey; and to intreat the Bishop, that he would be pleased to appoint some other to Preach at the Visitation, seeing there were many who would be willing enough to preach on such Occasions; but that there was not a Man who would perform that Duty among those Borders, if he neglected it: And that at any other Time he would be ready to perform his Duty. The Servant having been with the Bishop, returneth to his Master, who demanded of him, Whether he had made his Excuse to the Bishop? "I have, saith he. Well, and what, saith Mr. *Gilpin*, was the Bishop's Answer?" Whereunto the Servant answered, "The Bishop made no Reply, but held his Peace. "*Qui tacet, consentire videtur*: saith Mr. *Gilpin*, He that replieth not, seems to consent." Therefore Mr. *Gilpin* went on with his purposed Progress. Which Thing, so soon as the Bishop understood, he presently suspended Mr. *Gilpin* from all Ecclesiastical Employment. Mr. *Gilpin* returning Home, findeth himself *Suspended*, a Thing that he little dreamed

dreamed of, yet he took it Patiently. The Bishop having Notice that Mr. *Gilpin* was returned Home, sendeth unto him Instantly, warning him to meet him, and the rest of the Clergy, at *Chester*. Mr. *Gilpin* being come to *Chester*, findeth there the Bishop, with many of the Clergy, who were all commanded to assemble themselves in the Church. The Bishop had, at that Time, a Brother of his own, one *John Barnes*, who was his Chancellor, a Man, of whom it is hard to say, whether he was more Lustful or more Covetous: Who, whereas he should have been the Man that ought to have reformed many Enormities in the Diocese, was indeed the Author of them, permitting base and dishonest Persons to escape scottfree, for a Piece of Money, so that the Bishop had a very ill Report everywhere. When they were all met together, the Bishop called Mr. *Gilpin* unto him, and said, "Mr. *Gilpin*, I must have you to Preach to Day." Mr. *Gilpin* desired to be excused: "For I came not (saith he) Provided; and moreover, I am *Suspended*. But I can free you (saith the Bishop) from that Suspension, and do now free you." Mr. *Gilpin* reply'd, that he durst not go up into the Pulpit unprovided. "But we know, saith the Bishop, that you are never unprovided; for you have now got such an Habit of Preaching, that you are able to perform it, if you please, even upon the Sudden." Mr.

Gilpin remained unmoveable in his Resolution, answering, That God was not so to be tempted; saying, "That it was well with him, if he were able to perform any Thing in this Kind upon mature Deliberation." Whereunto the Bishop reply'd, "I Command you, upon your Canonical Obedience, to go up into the Pulpit forthwith." Mr. *Gilpin* delaying the Time a little while, answered, "Well Sir, seeing it can be no other-wise, your Lordship's Will be done." And after a little Pause, began his Sermon. As he was in his Sermon, he observed some extraordinarily prepared, who wrote all he spoke. But yet he proceedeth in his Sermon, until he came to a Word of Exhortation, and Reprehension of Vices. At the last, he proceeded to the Reproof of those Enormities which then reigned in that Diocese, and were every where spoken of. "And now, saith he, Reverend Father, my Speech must be directed to your Fatherhood: God hath exalted you to be Bishop of this Diocese, and God requireth an Account of the Government thereof: A Reformation of all those Matters which are amiss in this Church is expected at your Hands, and an Account thereof is required, And now, lest perhaps while it is apparent that so many Enormities are committed every where, your Lordship should make Answer, that you had no Notice of them given you, neither

"did these Things ever come to your Knowledge." (Which Words Mr. *Gilpin* used, because he knew well enough, that this was the Bishop's usual Answer, that whensoever Men made any Complaints against the Evil Government of the Chancellor, the Bishop was accustomed to say, "Alas, these Things I never knew of! what is done cannot be undone; I will take a better Order in these Matters hereafter, if any such shall come to my Knowledge.") Behold, said Mr. *Gilpin*, I bring these Things to your Knowledge this Day: Let not your Lordship say, These Crimes have been committed by the Fault of others, without your Knowledge: For whatsoever either yourself shall do in Person, or suffer, through your Connivance, to be done by others, is wholly your own. Therefore, in Presence of God, his Angels, and Men, I pronounce your Fatherhood to be the Author of all these Evils; yea, and in that strict Day of the general Account, I shall be a Witness to testify against you, that all these Things have come to your Knowledge by my Means: and all these Men shall bear Witness thereof, who have heard me speaking unto you this Day."

Now whilst Mr. *Gilpin* thundered out these Things, he did thereby put all his Friends into a great Fear and Distrust what would become of him. Therefore, when he had

made an End of his Sermon, his Friends came about him, and told him with Tears, That now at last the Bishop had gotten that Advantage against him, which he had long desired and sought for: "You have, said they, put a Sword into his Hand to slay you: If heretofore he hath been offended with you without a Cause, what may you now expect from him, who, being provoked, shall make use of his own Power to injure you, by Right or Wrong?" To whom Mr. *Gilpin* made Answer, saying, "Be not afraid: The Lord God over-ruleth us all; so that the Truth may be propagated, and God glorified; God's Will be done concerning me." After the Sermon, they met altogether at Dinner, and all Men were afraid, that the Bishop would have done Mr. *Gilpin* some shrewd Turn for his Sermon, and silently expected what would become of the Matter. After Dinner, Mr. *Gilpin* went to the Bishop, to see him, and to take Leave of him, and so to return homewards. "It shall not be so, said the Bishop, for I will bring you to your House." And so Mr. *Gilpin* returned Home in the Company of the Bishop.

And when they were now come to Mr. *Gilpin*'s House, and walked within, into the Parlour, the Bishop, upon a sudden, caught Mr. *Gilpin* by the Hand, and used these Words unto him: "Father *Gilpin*, I acknowledge

“ledge, you are fitter to be Bishop of *Dur-*
“*ham*, than myself to be Parson of this
“Church of yours: I ask Forgiveness for Er-
“rors, past; Forgive me Father: I know
“you have hatched up some Chickens, that
“now seek to pick out your Eyes; but so
“long as I shall Live Bishop of *Durham*, be
“Secure, no Man shall Injure you.” Mr.
Gilpin’s Friends, that is, all Good Men, be-
gan to rejoice, and to give God Thanks, ac-
knowledging the Powerful Hand of God, in
that the Bishop, being so often offended with
him, was so prevented by the Power of God,
as that the Thing which he had purposed for
his Disgrace, should turn to his great Credit.
In the mean while, Mr. *Gilpin* reaped the Fruit
of a Pious Life, in all Manner of Plenty.

After that Age began to grow upon him,
there was in the Town of *Newcastle* one *Geni-*
son, who had received home, a Son of his
own Brother’s, lately returned from the Parts
beyond the Seas. This *Genison* was grieved,
that his Brother’s Son was (as he understood)
made a Jesuit: Whereupon he sent the young
Man to Mr. *Gilpin*, intreating him to have a
Care of him, and to dissuade him, if he could
possibly, from his wicked and dangerous O-
pinions. After Mr. *Gilpin* had often confer-
red with him, he found the young Fellow
most insolently Proud, and armed with Bold-
ness and Impudence, corrupting the Holy
Scriptures with certain new and unheard of
Expo-

Expositions. Whereupon Mr. *Gilpin* wrote to his Uncle, Mr. *Genison*, That he was a most audacious young Fellow, and came not to him to be instructed, but to instruct him rather.

“ The young Fellow, saith he, thinking I
 “ know not how, too well of himself, had
 “ an Hope to draw me, at these Years, to
 “ acknowledge certain Absurdities. I see,
 “ that the Jesuits have found out certain new
 “ Expositions of Scripture, never heard of
 “ heretofore: They cast away all Respect,
 “ and set upon Men with Impudency. They
 “ dare Prove the Invocation of Saints from
 “ *Abraham, Isaac and Jacob*. This Fellow
 “ doth obstinately affirm, that the Church
 “ of *Rome* hath not erred in any one Thing.
 “ Their most horrible Errors, touching In-
 “ dulgences, falsified Miracles, falsified Re-
 “ licks, Pilgrimages, Worshipping of Images,
 “ and the rest of the same Sort, all these, this
 “ wonderful Man findeth out in the Gos-
 “ pel. And he standeth upon it stiffly, that
 “ all these Things are good and Holy. I
 “ desire not to have any more to do with
 “ such a Monstrous kind of Men with such
 “ fierce Natures, who open their Mouths a-
 “ gainst Heaven: For what is it to open their
 “ Mouths against Heaven, if this be not, so
 “ violently and disgracefully to handle the
 “ Holy Scriptures? They have devised, and
 “ daily

"daily do devise horrible strange Expositions,
"such as were never heard of before in the
"Church of *Rome*. I therefore desire to rid
"mine Hands of this Fellow, as of a Scab-
"by Sheep, for fear he might Infect my
"whole Flock."

After that his lean Body was quite worn out with diversity of Pains-taking, at the last, even feeling beforehand the approach of Death, he Commanded the Poor to be called together, unto whom he made a Speech, and took his Leave of them. Afterwards he did the like to others. He fell Sick about the End of *February*, and after many Exhortations used to the Scholars, to his Servants, and to divers others, at the Last he fell asleep in the Lord, in great Peace, the fourth Day of *March*, in the Year of our Lord, 1583. and in the 66th Year of his Age.

He was tall of Stature, and Slender, being Hawk-nos'd. His Clothes were ever such as Cost not very dear. He could never away with Gay Apparel. In Things belonging to his own Body he was very Frugal, and retained the Austerity of the Ancients. In Things which might tend to the Good of others, he was exceeding Bountiful, especially toward poor People, and Scholars. He desired to keep always his Doors open for the Entertainment of any Poor or Stranger. In his own House he boarded and kept, at the most, four

four and Twenty Scholars, sometimes fewer, tho' but seldom. The greater Number of his Boarders were poor Mens Sons, upon whom he bestowed Mear, Drink, and Cloth, and Education in Learning. He was wont to entertain his Parishioners and Strangers at his Table, not only at Christmas-Time, as the Custom is, but because he had a large and wide Parish, and a great Multitude of People, he kept a Table for them every Sunday, from *Michaelmas* to *Easter*. He had the Gentlemen, the Husbandmen, and the poorer Sort, set every Degree by themselves, and, as it were, ordered in Ranks. He was wont to commend the marry'd Estate in the Clergy, howbeit himself lived and died a single Man. He bestowed in the Building, ordering and Establishing of his School, and in providing yearly Stipends for a School-Master and Usher, the full Sum of five Hundred Pounds: Out of which School he supplied the Church of *England* with great store of learned Men. He was Careful to avoid not only all Evil-doing, but even the lightest Suspicions thereof. And he was accounted a Saint in the Judgment of his very Enemies, if he had any such. Being full of Faith unfeigned, and of good Works, he was, at the last, put into his Grave as a Heap of Wheat, in due Time, swept into the Garner.

F I N I S.



*The Lives of several Excellent
Persons, worthy the Perusal of
a Divine.*

DR. *Cave's* Lives of the Apostles, and of
the Primitive Fathers of the four first
Centuries.

Mr. *Strype's* Lives of the Arch-bishops of
Canterbury. Also of Sir *Thomas Smith*, and Sir
John Cheek.

Mr. *Clark's* Lives of some Excellent Per-
sons, worthy the Perusal of a Divine.

*Vitæ Præstantium Virorum. A Thoma
Smith.*

The Life of Dr. *Collet*, Dean of *St. Pauls*.
The Life of *Erasmus*. Both written by the
learned Dr. *Knight*.

The

The Life of Dr. *Don*.
The Life of Mr. *Hooker*.
The Life of Mr. *Herbert*.
The Life of Sir *Henry Wotton*.
The Life of Bishop *Saunderson*. These five
written by Mr. *Isaac Walton*.

The Life of Arch-bishop *Usher*. Written
by Dr. *Par*.

The Life of Dr. *Hammond*. Written by
Bishop *Fell*.

The Life of Bishop *Bedle*. Written by Bi-
shop *Burnet*.

The Life of Dr. *H. More*.

The Life of Bishop *Bull*. Written by Mr.
Nelson.

The Life of Sir *Matthew Hales*. Written
by Bishop *Burnet*.

The Life of Mr. *Boyle*. Written by Mr.
Bolton.

The Holy Life of Monsieur *de Rency*.

The Life of *James Bonnel*, Esq; Accom-
pant-General of *Ireland*. Written by Arch-
Deacon *Hamilton*.

The

The Life and Sufferings of that Eminent
Confessor and Martyr, Monsieur *Le Fevre*.

The Life and Sufferings of that Eminent
Confessor and Martyr, Mr. *Lewis de Maroles*.

It will be generally agreed by all who are conversant in Books, that there is no Part of History more Useful and Entertaining, than *Biography*, or the Lives of Persons eminent in any Way or Profession. But it is certain, when the Lives of Persons in any Rank or Station, either in Church or State; or indeed those of inferior Condition, who have been Illustrious for their uncommon Virtue, and more exalted Piety, come to be drawn out by a skilful Hand; wherein their Conflicts with an Evil World, their Triumphs over the various and mighty Temptations of it, and their Conduct through all the Difficulties of their Station in it: When these come to be advantageously set forth, and propos'd for Imitation, they will unquestionably afford great Light in steering the Course of our own Lives; they must kindle noble Desires in us to a vertuous Emulation, and yield us a powerful Support under our sorest Trials, by letting us see, that when we are oppress'd with Sufferings, and cross'd in the worthiest Undertakings, we are not yet the most Forlorn, and Forsaken of Men; since others who have gone before us, have sustain'd a like Trial of Afflictions. And lastly, These furnish a noble Apology for the Christian Religion, against our Modern Libertines; since the greatest Difficulties, they upbraid it withal, do appear from those Examples to have been surmounted; and the severest Rules of Piety are thereby demonstrated to be not only Practicable, but Pleasant. Nay, they will Teach us, with *St. Paul*, to rejoice in Sufferings, through which our Blessed Lord himself was made Perfect.

But especially the Lives and Sufferings of *Confessors* and *Martyrs*, are of Singular Use to be perus'd by the Ministers of Religion, if it were only to inspire them with Courage in Opposing the Progress of Sin; Countenanc'd or Supported,

Ported, as more or less it always will be, by too many Persons in high Station; and will have too much the Vogue of the Populace also, in Times of great Corruption: For in the outward Peace of the Church, generally Persons of all Ranks run into Licentiousness, both with respect to Principles and Practice. And to oppose the Torrent of Profaneness and Immorality with that Steadiness as becomes the Ministers of Jesus Christ (which will be expected from them both by God and Man) requires a *Spirit of Martyrdom*, as being sure to meet with the *Contradiction of Sinners*, and often will expose us to worse Usage. And the Lives and Sufferings of Mr. *Le Fevre*, and Mr. *de Maroles*, will not only give us the Examples of Christian Patience, of Two the Greatest Heroes in the Cause of Christ, during their Long and Tedious Sufferings, of any perhaps we shall ever find in foregoing Ages; but will let us see, what we Ourselves also must expect to undergo, should God, for our *Lukewarmness* and *Indifferency*, with respect to the Purity of Religion enjoy'd by us, deliver us up to the Chastisements of *Popery*; or, which we might have Reason to apprehend, should then have our *Candlestick* entirely removed from us: From which Sorest of Judgments, may God, in his Infinite Mercy, deliver us. Amen.



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